THE LUTHERAN WORLD FEDERATION

EXECUTIVE COMMITTEE MEETING

4TH - 9TH JULY 1986

MUNICH, FRG

M I N U T E S

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(Original)

The Lutheran World Federation

Executive Committee Meeting

4th - 9th July 1986

Munich, FRG

M I N U T E S

1. Opening Worship and Devotions

1.1 The opening worship took place at St. Matthew's Cathedral in Munich at 18.00 hours on 3rd July and was conducted by Bishop J. Hanselmann with the assistance of several members of the Executive Committee and LWF staff. The Rev. W. Rehner from the Evangelical Lutheran Church of the Augsburg Confession in the Socialist Republic of Romania was the preacher.

Following the worship service, the Evangelical Lutheran Church in Bavaria gave a reception in the church hall.

1.2 On Sunday, 6th July, participants in the Executive Committee Meeting preached or brought greetings in various Lutheran congregations in the Munich area.

1.3 The closing devotions was led by the Rev. Dr. Yoshiro Ishida. The devotion was held in the plenary hall of Evangelisches Sozialzentrum.

1.4 Daily morning devotions were held in the plenary hall of Evangelisches Sozialzentrum by the following persons: Bishop D. Stoll, Rev. Lubkoll, Rev. Pisarski, Prof. D. Dr. Lohff, Mission-Director Becker.

1.5 Daily evening devotions coordinated by Dr. Eugene Brand were conducted by Ms. Haddad, Bishop Songsare, Ms. Gomez, Rev. Nissen and Dr. Ishida.

2. Formal Opening of Business Session

Bishop Dr. J. Hanselmann formally opened the 1986 meeting of the Executive Committee in the plenary hall of Evangelisches Sozialzentrum and extended a hearty word of welcome to participants on behalf of the Evangelical Lutheran Church in Bavaria.

He expressed his sincere regrets over the absence of President Kaldy, who for health reasons was not able to participate in this meeting. Bishop Hanselmann proceeded to read a message from President Kaldy, which is attached as EXHIBIT 6.

He furthermore asked the participants in this meeting to remember in their prayers Bishops Crumley and Rapoo, whose absence was due to health reasons.

The Executive Committee sent a letter to the President, Bishop Zoltan Kaldy expressing warm appreciation for his message and the hope for a quick recovery.

3. Roll Call, Introduction of Guests, Greetings

The roll call (EXHIBIT 3) was taken by the Associate General Secretary.

Greetings were received from the following representatives:

3.1 Dr. Eugene Stockwell, World Council of Churches, brought special greetings from General Secretary Emilio Castro. Dr. Stockwell was grateful for this occasion to participate in the LWF Executive Committee Meeting, which was one of the many ways in which cooperation between WCC and LWF finds expression. He welcomed the many signs of increasing cooperation.

3.2 The Rev. George B. Braund, representing the Anglican Consultative Council, conveyed the greetings of Secretary General Rev. Canon Samuel van Culin to the Executive Committee. He was appreciative of the deepening mutual understanding which is gradually taking place in Anglican and Lutheran churches and felt confident that this process will continue.

3.3 The Rev. John A. Radano from the Vatican Secretariat for Promoting Christian Unity greeted the Executive Committee on behalf of the President of the Secretariat, Cardinal Willebrands, and Father Duprey, Secretary of the Secretariat for Promoting Christian Unity, as well as of the whole staff and conveyed best wishes for a fruitful meeting. He drew attention to the Roman Catholic-Lutheran dialogue being in its third phase and expressed satisfaction about the progress achieved thus far in the search for the unity of the Church, the Body of Christ.

3.4 Bishop Daoud Haddad addressed the Executive Committee Meeting bringing the greetings of the Evangelical Lutheran Church in Jordan. He was thankful for the opportunity to attend this meeting and expressed on behalf of his church his sincere appreciation for the continuous support, both

spiritually and physically, given by the LWF to Christians in their difficult situation in Jordan West Bank and the Middle East. He reminded the Committee of the cross on Golgotha which symbolizes the love of Christ and affirmed the intention of the ELCJ to continue its witness despite various difficulties.

3.5 The mayor of the city, Mr. Hahnzog, in addressing the Executive Committee brought greetings on behalf of the citizens of Munich. Mr. Hahnzog extended a warm welcome to all participants and conveyed his best wishes for the deliberations of the Executive Committee.

3.6 The Rt. Rev. Dr. D. Preus conveyed greetings to the Executive Committee on behalf of former President F.A. Schiotz.

3.7 Greetings of good will to the Executive Committee were received from Rev. Dr. Carl Mau, Jr. The General Secretary was asked to send return greetings on behalf of the Executive Committee.

3.8 The Executive Committee addressed letters of good wishes to the following honorary members: Schiotz, Kibira, Weeber and Juva, who were unable to attend.

4. Adoption of Agenda and Time Schedule

4.1 Agenda and Time Schedule

The Executive Committee

VOTED: to adopt the agenda and time schedule with the understanding that changes could be made in the course of the meeting if required.

4.2 Rules of Procedure

Attention was drawn to the presently obtaining Rules of Procedure contained in the agenda as EXHIBIT 4.2R.

5. Approval of Minutes of Last Executive Committee Meeting

The Minutes of the last Executive Committee Meeting was approved as amended.

6. President's Message

Dr. Hanselmann read the greeting from President Kaldy (EXHIBIT 6), who for health reasons could not participate in this meeting.

7. Report of the General Secretary

The General Secretary in his greeting to the Executive Committee and to those attending the meeting expressed his gratefulness to Bishop Johannes Hanselmann and to the German National Committee for their invitation to hold the meeting in Munich after the change of venue due to the President's illness. Dr. Staalsett also conveyed his appreciation to staff in both of those offices for their cooperation and helpful assistance to the Geneva staff in preparing this meeting.

The General Secretary presented his first report since taking office in September 1985. The report dealt with the following three main issues: LWF's self-understanding as a Lutheran World Communion, the ministry of service in the cause of reconciliation and peace, and specific proposals for the churches' peace council.

Although the ensuing discussion focused on the above-mentioned issues, it was evident that the General Secretary's report to the Commissions and his Activities Report which had been forwarded to the Executive Committee prior to the meeting had been much appreciated for their detailed information on additional matters of concern to the Federation and, therefore, served as important background material.

Discussion on the report indicated general approval for this method of reporting. It was welcomed that the reporting of the General Secretary reflected a clear note of leadership grounded in a theological perspective. Regarding the first section, the discussion focused on the following issues:

- communion as participation in the Holy Spirit;

- centrality of the communion concept to all LWF work; further development of what was implicit in the Assembly statements; this matter should be pursued and the idea shaped before the next Assembly.

- importance of dealing with the question of teaching authority; questions were raised as to how the LWF should responsibly deal with this issue. The necessity to reflect further on the consequences was underlined.

- balancing the LWF ecclesial development with greater ecumenical engagement; his comments on implementation of closer relations between LWF, WCC and other ecumenical bodies were welcome. He was also encouraged to continue in the work of collaboration with the Roman Catholic church, of which his recent visit to the Vatican and the Pope had been a highlight.

- the church proclaims also by its form and structure, linking the preaching of the Gospel to acts of service.

The discussion on the second section under the heading Toward a Communion in Service centered on the following issues:

- The Executive Committee acknowledged with appreciation that Dr. Paul Wee had commenced his work as Assistant General Sec-

retary for International Affairs and Human Rights since the beginning of June.

- The meeting which had taken place in Geneva on the Helsinki follow-up was seen as important toward the strengthening of the LWF contribution to the Helsinki process. The Executive Committee will concern itself with the proposals of this ad hoc working group during this meeting.

- The Executive Committee again gave support to the idea of convening an ecumenical and global peace council. The General Secretary's reflections on the nature of the council and future proceedings to implement it were received with appreciation. Although there was a consensus on the realization of the goal through a process in which all churches participated within their own structure, and as far as possible ecumenically, the General Secretary noted that the urgency of the peace issue, the nature of the process as well as due respect for the variety of church structures and traditions made it imperative to proceed both with determination and with openness for how the Holy Spirit might lead the churches to consensus. Concern was voiced about not having a definite date for this event.

- Appreciation was shown for the priority which the General Secretary attributed to the human rights issue. In this regard the proposal by the National Committee in the GDR for a joint ecumenical human rights office was noted.

- In regard to the human rights and peace issues the necessity for the churches to deal fairly without ideological bindings, in assessing East-West/South-North relations was underlined. The fact that Central and Latin America had been an important part of the report was greatly appreciated.

- Three critical comments were made: lack of emphasis on mission, preoccupation with the North, and lack of balance east-west. The General Secretary said that he felt the mission issue was basic to the entire report, that the theological concept of communion as well as its concretization in work for peace and human rights was global, eg. Peace Council, Prayer Day for Peace, Human Rights institute etc. He had dealt specifically with the Helsinki process because the Executive Committee had requested him to do so, but he felt that this too had global relevance since two world wars had had their genesis in Europe. He said the question of balance should be tested against the need for the churches to take a stance with no ideological binding or preference, this being a unique role for the Church as compared with political organizations. He said it had become a matter of conscience for him to address the issue of recent peace proposals the way he had done.

Bishop Hanselmann who had taken the chair for this session expressed his appreciation to the General Secretary for his detailed report.

7.1 Report on Visit to the Netherlands

The General Secretary presented the report of his visit to the Netherlands, 28 - 30 January 1986, made at the request of the Executive Committee. The Netherlands church faces

special problems and challenges in being a minority church in that country and was assured of LWF support in its moves to enter into ecumenical partnership with the Reformed churches in that country, thereby solving some of its practical problems while retaining its Lutheran character.

This led to discussion regarding the role of small churches generally within the LWF, and the need to assure that they were genuinely represented on the LWF committees.

The Executive Committee received the report as information.

7.2 Report on Visit to Namibia and South Africa

See item 19.3 of these minutes

7.3 Visit to the Soviet Union

The General Secretary reported on a visit of an LWF delegation to the Soviet Union in late 1985 to meet with representatives of the Russian Orthodox Church, the Chairman of the State Council of Religious Affairs and representatives of the Lutheran member churches in the Soviet Union in order to strengthen existing relations.

The importance for the LWF to maintain regular contact with the Russian Orthodox Church was stressed in order to strengthen the Lutheran-Orthodox dialogue and to discuss common concerns related to theology and church life.

Fruitful meetings were held with representatives of the member churches in Estonia, Latvia and Lithuania, who have indicated their willingness to continue to assist congregations that are scattered in the Asian part of the Soviet Union. The knowledge of numerous congregations between Siberia and Kasakstan has increased during the past few years although no exact information about their number is available. It is gratifying to know that these Lutheran congregations in the Soviet Union continue to worship and witness. Their specific needs and problems are being dealt with through the Lutheran member churches in the Baltic area.

The need for the training of pastors was brought to the attention of the President of the Council of Religious Affairs and was favorably received. It is intended to pursue this concern in conversations with the churches concerned and to ask for their proposals concerning ways in which the LWF can facilitate training possibilities.

Following this report a number of questions were raised which focused on:

- the leadership developed within these congregations, in particular those in the Asian part of the Soviet Union;
- the possibility for these congregations to develop an overall structure;
- continued attention should be given to the needs of the congregations and regular meetings of the leaders should

be facilitated, including those that concern the education of pastors;

- the need for bibles, catechisms and hymnals was acknowledged; attention was drawn to the development of a common hymnal which is presently underway in the three Lutheran churches in the Baltic area;

The General Secretary was thanked for his report and requested to continue to monitor the developments and offer the assistance of LWF in coordination with the member churches in the Soviet Union.

8. Nominations, Elections and Appointments in Connection with the Executive Committee

(For Personnel Matters see Item 16)

8.1 Appointment of Two Members and One Lutheran Co-Chair to the Lutheran-Orthodox Joint Commission

See item 11.1.3 of these minutes.

8.2 Appointment of Two Additional Members to the Advisory Committee for Education and Personnel Development, Department of Studies

Upon nomination by the Commission on Studies and with concurrence of the General Secretary, the Executive Committee

VOTED: to appoint to the Advisory Committee for Education and Personnel Development for a three-year period the following persons:

- Dr. Hance A.O. Mwakabana, ELC Tanzania
- Ms. Ana de Garcia; Costa Rica.

8.3 Appointment of One Member to the Commission on World Service

See item 14.6.1.2 of these minutes.

9. Reports of the Commissions

9.1 Commission on World Service

The Most Rev. Munshi Tudu, Chairperson of the Commission on World Service, highlighted the Commission report (EXHIBIT 9.1 of the Agenda). He expressed appreciation for the invitation by the Evangelical Lutheran Church in Zimbabwe to hold the 1986 Commission Meeting in Bulawayo. He drew attention to the opportunity provided to participants to visit church-related development projects in Zimbabwe, Botswana,

Mozambique, Ethiopia and Jordan-West Bank (Jerusalem), prior to or following the meeting which gave a more concrete perspective to and sense of involvement in the work of the WS. One of the major topics of the meeting was the issue of Root Causes of Hunger and food insufficiency in Africa.

Dr. Eugene Ries, Director of the Department of World Service, shared with the Executive Committee four of the major on-going challenges facing WS in the years to come:

- The continued engagement of WS in the Churches Drought Action in Africa; a total of US$ 523 million in cash and kind have been raised by Caritas Internationalis, CIDSE, LWF/WS and WCC since 1984 over against the original goal of $ 100 million. The WS part of the program is carried out in five countries, i.e. Ethiopia, Mozambique, Botswana, Zimbabwe and Zambia and provides help to about 1,5 million people daily. Present plans foresee the continuation of this joint program for at least two more years.

- Another major concern is the renovation of the Augusta-Victoria-Hospital in Jerusalem West Bank, the only Palestinian Arab Reference Hospital in the area. It is expected that the Evangelical Central Agency, Bonn, and other related agencies will respond favorably to the LWF/WS application for funds, so that the renovation can be completed.

- Flexibility is required in the work with Haitian refugees and migrant workers in the Caribbean region - which WS carries out in cooperation with various other agencies in the Dominican Republic, Venezuela, French Guyana, Guadeloupe, Haiti and Florida/USA.

- Regarding the WS paper on "LWF/WS Projects and Programs - Reflections on Christian Witness and Partnership in Service" which was presented to Cabinet for initial discussion, it is planned to examine the Biblical basis of WS work, its self-understanding, the perception of WS work by the participants, attitudes and commitments to Christian service among LWS staff, etc. More careful study and preparation is necessary before further consideration can be given to this study. It is intended to present this paper to the Commission on World Service at their next meeting in 1987 for their consideration, guidance and possible action. It will also be shared with other commissions.

EXHIBIT 9.1.2 was presented by Christa Held, Director of CDS of the Department of World Service. She referred to the recent meeting of the CDS Governing Committee, which had as one of its key concerns the continued assistance to the Ethiopian Evangelical Church Mekane Yesus in their rehabilitation programs including water projects, provision of seeds and animals, soil conservation and re-afforestation.

- Two important consultations took place in Madras, India, in late 1985 which recommended intensified efforts in the development sector and in partnership with missions.

- Increasingly attention is given to underlying root causes and attempts in churches to deal with basic problems which wherever possible are supported by the LWF.

- As regards consultancy, particularly water development, it is planned to involve churches more intensively by using successful projects as basis for short-term training, developing literature and elaborating maintenance schemes. A major drilling effort, the Betul Water Development Project in India, continues on its own after 15 years of support. In the ELCSA in South Africa, a health consultant has assisted the church in getting an overview of needs and establishing a plan which concentrates on the involvement and training of local people.

- The ELC in Madagascar invited all partners in mission and development to help carry out an evaluation of its entire development work and, on the basis of the results, established guidelines for the coming three years.

- Another evaluation is being carried out by the EECMY regarding its literacy campaign, water engagement and rural development programs.

Following these reports, the discussion centered on:

- food aid and the danger of creating dependency; the long-term development character of WS involvement was pointed out which aims at gradually reducing WS relief assistance.

- the issue of human rights violations in areas of WS involvement; it was pointed out that WS assists the victims of human rights violations in nations where it is active.

- the root cause study carried out by the LWS Office for Research and Social Action (ORSA) should involve member churches to a larger degree. The importance of such a study was stressed providing at the same time opportunity for cooperation with other ecumenical partners. The recommendations of this study will be made available to the member churches.

- appreciation was expressed for funding efforts to complete the restoration of the Augusta-Victoria-Hospital, as well as for the support given to the Christian community in that area.

- the help and partnership experienced by the nine Lutheran churches in India in working with both WS operational and CDS programs in a variety of ways was gratefully acknowledged.

- gratitude was also expressed for the water development program carried out in Zimbabwe and the assistance provided to the Evangelical Lutheran Church in South-West Africa/Namibia (ELCIN formerly ELOC).

9.2 Report of the Commission on Church Cooperation

Dr. Nababan, who had taken the chair for this session, expressed a warm welcome to Dr. Julius Filo, Coordinator of the Youth Desk. Dr. Nababan underlined the importance of Dr. Filo's presence in view of the youth issue which is given constant attention by the LWF.

Dr. Dorothy Marple drew attention to the fact that the Commission on Church Cooperation had met in Latin America after the VIIth Latin American Lutheran Congress. The Evangelical Lutheran Church in Venezuela, one of the youngest member churches of the Lutheran World Federation, had been host to the Commission. Mission in big cities had been the study topic of the Commission and the preceding study tours on urban mission amounted to a great learning experience.

Dr. Marple drew attention to the fact that the report on the work of the Commission on Church Cooperation was structured according to the main emphases established by the Committee on Program Priorities last year. Dr. Marple explained that the reporting on the work of the Commission would alternate between Rev. Risto Lehtonen, Director of the Department of Church Cooperation, Dr. Julius Filo and herself.

The following refers to some of the highlights of these reports and includes comments that were made in the ensuing discussion:

- The work on an LWF Statement on Mission on the basis of responses to the 1984 LWF Working Paper on Mission has been initiated by an ad hoc working group. The composition of the actual working group who will produce the Statement on Mission, will have to be approved by the Executive Committee at this meeting.

- The implementation of joint actions in mission along the guidelines approved by the Budapest Assembly is underway. In the first stage efforts have been concentrated on mission in urban settings. In Africa steps have been taken to assist churches of the region to cooperate in establishing pilot teams in seven major cities of the continent and to launch a training program on urban mission. In Asia a series of consultation on mission in urban settings are prepared and also the support of the relocation and development of the Lutheran Theological Seminary contributes to mission in urban settings. In other regions extensive surveys are underway to determine the precise role of the LWF in contributing to mission in cities.

- Mission in North America and Europe has emerged as a focal point in the program plans for the department in the immediate future. An international working group is going to meet still this year to plan this activity. Also a major survey will be conducted among churches as a basis for development of strategies.

- The importance of youth work was underlined. It was

urged to pay continuous attention to the fact that youth be involved on all levels of church bodies and that special attention be given to prepare young people in their education for these functions. The exchange of youth groups being exposed to different cultures in a different social and political context was seen as vital. Special appreciation was expressed for the youth exchange programs developed in this context by the Youth Desk.

- Reference was made to the cooperation between the WCC and LWF in regard to the youth issue. Intensified efforts between the Department of Church Cooperation and other LWF departments on joint programs and consultations on different topics for young people were mentioned.

- Appreciation was expressed for support received from member churches for the work of the Youth Desk. It was hoped that in view of the important mandate given to this desk, member churches would continue to be given financial assistance.

- It was recognized that perhaps the most far-reaching program carried out in the DCC in cooperation with other departments is the Special Project on Theological Education and Church Leadership Development in Africa. The expansion of churches and the acute shortage of theologically trained church workers gives a sense of urgency to this program. Furthermore, the possibility of churches to act as a ferment in African societies in the midst of the present-day crisis depends much on the development of leadership. This project is entering into its second five-year phase. The need of continued interdepartmental cooperation in this concern was emphasized.

- To uphold a renewed sense of mission which reflects the unity of proclamation and service, of intentional evangelization and spontaneous witness and of its contextuality and the universality of the Gospel, and to open new channels for churches, especially for those isolated and short of financial resources, to participate in international mission remain as central tasks of the CCC.

9.3 Report of the Commission on Studies

Ms. Christina Berglund, Chairperson of the Commission on Studies, introduced the report of the Commission on Studies (EXHIBIT 9.3 of the Agenda). She was grateful for the good spirit of the last Commission Meeting in Decorah/Iowa, USA, which was preceded by a seminar on Lutheran Theology and Religious Pluralism in Chicago. This seminar among other things, enabled participants to meet with the Islamic community by attending a Friday noon mosque service and with a black Lutheran congregation during a worship service at Bethel Lutheran Church. The meeting in Chicago gave participants valuable insights and a deeper understanding of the contextuality of the US situation. She expressed thanks on behalf of the Commission to the US National Committee for its hospitality.

The experience of common study and of reflection during the pre-seminar contributed to the development of real dialogue between Commissioners and staff. A Projections Committee was appointed to deal with policy questions and concerns of the future. Its report was submitted to the Executive Committee as EXHIBIT 9.3.3 of the Agenda. The increased cooperation between the CS/DS and the member churches in the field of studies was particularly brought out.

A major discussion of the CS centered on the question of "just peace" and "stewardship of creation and economic development" of the desk of The Church and Social Issues. The Commission recommended that a study on "just peace" be closely related to the study on economic development and justice in cooperation with the programs of the Department of World Service.

Three further areas were given special attention:

- the filioque question
- education and personnel exchange
- women in church and society.

Much attention was also given to the purpose of the Commission and the role of the Department. Although the Commission recognised that there may be a need for restructuring, it requested that the "basic role of theology and study be kept visible and prominent. This is an essential task of the Federation and a vital element in the continued loyalty and support of the member churches."

Dr. Yoshiro Ishida led the Executive Committee through the report on the work of the Department of Studies (EXHIBIT 9.3.1 of the Agenda) highlighting particularly three areas:

- Peace: Through the office of Dr. Götz Planer-Friedrich, work continues on the study project of Justice and Peace. New emphasis is being put on the relation between justice and peace; "just peace". Previous studies up to Budapest addressed questions of the use of violence and pacifism. Concepts and visions of peace should now be examined from the point of view of justice. It is hoped that this study will contribute to an ecumenical peace ethics.

- People of Other Faiths and Ideologies: While approving the proposed programs in this area, such as Theological Perspectives on Other Faiths, New Religious Movements, etc., the CS felt that the category "Church and People of Other Faiths and Ideologies" does not adequately cover the variety and richness of other faiths and that each group should be addressed individually in its own right, thus giving respect that is due to each in its own integrity as a living faith.

  Renewed attention is due to the China study in view of the present situation that requires a review and adaptation of LWF policy in regard to our relations with churches in China. DS will also deal with issues related to Chinese religion and culture by expanding the scope of

its study to the Chinese-speaking world.

- Funds for Scholarships: Further strengthening of the work of Third World churches is necessary by providing leadership development through theological education. However, increasing costs of advanced theological studies are threatening their development and prevent the Education and Personnel Development Program from rendering one of its most important services to member churches.

The Commission has furthermore expressed support for the establishment of a joint desk with the WCC for people with disabling conditions.

Crucial concerns for the coming years include the goal "towards inclusive community in mission and ministry" such as witness to the gospel, ecumenical commitment, equitable partnership of men and women, etc. In accordance with the special mandate given by the Executive Committee during its August 1985 meeting "to give further interpretation of what it means for the LWF member churches to be in pulpit and altar fellowship with one another", DS will be working on a paper on "communion".

The ensuing discussion centered on the following issues:

- possibilities of financial assistance to women for participation in seminars, if such costs cannot be met by the churches. A small fund in the Office for Women in Church and Society is earmarked for this.

- the mandate of the Seventh LWF Assembly to increase women's participation at all levels of decision-making bodies; although serious efforts have been undertaken to fulfill this request, member churches continue to give preference to men.

- As regards the concern raised about continuity in this office in light of the forthcoming change in executive staff, it is hoped to have the new secretary for women's work assume her responsibilities prior to the leaving of the incumbent.

- Regarding the peace and justice study which is of vital concern to the LWF, appreciation was expressed for the new title "just peace" and the close cooperation with the WCC on this issue.

- Islam and the rise in extremist movements; intensified dialogue with the Islamic faith as well as research and study programs to help equip LWF member churches in Asia and Africa to deal with this question were felt to be of considerable importance.

- the need to pay greater attention to the rising cost of advanced theological studies. The long-term theological studies are necessary to develop doctoral programs particularly in Africa and Latin America. The IPDS is showing great potential in developing short-term exchange programs and in-country educational programs.

While the importance of the scholarship program was reaffirmed, the possibility for member churches to participate also in its administration under the new model was greatly appreciated.

At the close of this discussion, the Executive Committee passed the following RESOLUTION regarding the funding of the Education and Personnel Development Program:

> "To request the General Secretary to study this problem and ask member churches to provide a significant increase in scholarship funds for advanced theological education and other personnel development programs. This increase should be located in the assurance of funds available for the budgeted amount under the LWF Scholarship Program; in addition, member churches should be asked to provide both money for scholarships and help in kind."

Furthermore, in light of Dr. Ishida's leaving the services of the LWF at the end of July, the Executive Committee passed the following RESOLUTION of thanks:

> The Executive Committee joins the Study Commission in their expression of thanks for the services of Dr. Ishida as Director of the Department of Studies.
>
> The Executive Committee notes with deep appreciation the faithful service of Dr. Yoshiro Ishida, who completes his term of service with the LWF this July, after nine years as Director of Studies.
>
> During his time with Studies there have been many developments in the Department. We are grateful for his contribution to missiology and other theological discussions at various levels of the LWF; for his commitment to the life and witness of the Federation; for his constant quest to live up to the objectives and principles for which the Federation was created; for the way the Studies Department has been an enabler for the churches in their theological education endeavors; for his cordial relations with colleagues at all levels.
>
> For these and many other of his achievements and attributes, we give thanks first to God, the giver of all gifts, and to him, for using them responsibly, and to this wife and children for their supportive role.
>
> We wish him God speed, and God's blessings for the future. "Gruess Gott!"

9.4 Commission on Communication

The Chairperson of the Commission on Communication, Ms Ruth Abraham, introduced the report by commenting in some detail

on the May 1986 meeting of the Commission in London. That meeting, in addition to being substantively productive, provided great access to media enterprises for commissioners and other participants.

In further reflections, Ms Abraham pointed to the continued need for balance in the LWF program between witness and service, indicating that such a balance would aid interdepartmental cooperation and coordination. Ms Abraham also stressed that serious attention still needs to be paid to the full participation of women in communication projects, as well as in other aspects of LWF life. The commission/department has as a goal the allocation of at least 40% of funds available for communication training to women. It is seen that only basic educational accomplishments will bring about such goals.

The Director of the Department of Communication, the Rev. Norman Hjelm, reflected on the report presented in writing to the Executive Committee on the work of the department in general. He stressed a continuing conviction that communication must be seen as integral to the very life of faith itself and that this requires various aspects of the "communication and information revolution" to be taken with seriousness. This involves the development of serious theological perspectives on communication and, further, a realistic understanding of that "revolution." It was pointed out that the revolution thus far is basically a northern-controlled phenomenon and that vast portions of the Southern Hemisphere remain in radically different circumstances. The chances for increased northern domination continue to multiply.

The director stressed that a fundamental question for the church in respect to communication is, "What sort of communication is appropriate in the church?" He explored the implications of this question in respect to various models of the church as developed by the Roman Catholic theologian, Avery Dulles: the church as institution, herald, communion, servant, and sacrament. It was pointed out that the word "communication" has obvious implications for the LWF's emerging understanding of the reality of its life as "communion." Such communication must be participatory and non-dominating, reflecting not the power of politics, ideology, or technology, but those which are appropriate to the cross alone.

The program of the department was explored in respect to certain illustrative matters: the development of a regional information policy; strategic questions in respect to new technologies -- especially the department's participation in the European Ecumenical Satellite Conference; the department's growing conceptualization of the nature of its projects, with illustrations from new communication programs in the Malagasy Lutheran Church in Madagascar, and from growing points of cooperation with the Community Development Service (CDS) to be explored at a joint consultation in Nairobi in September/October 1986. There was also a discussion of developments in respect to the need for a full coordination of all LWF publications.

The ensuing discussion revealed the need for constant reflection within the Federation concerning the media and its appropriate use in the church. Stress in the discussion was laid on the role of communication in new patterns of theological education. It was suggested that the Department of Communication at the next meeting of the Executive Committee include within its report an introduction to its programs in member churches of two or three divergent countries, thus providing a concrete overview of the increasingly important role of communication in areas at different points in the development of technology. There was also some discussion of the general policy directing the LWF Information Bureau.

9.5 Amity Foundation

The "Amity Foundation" (AF) was organized in spring 1985.

The concerns of the AF are threefold:

- to play a more active role in the PRC's social development;
- to make Christian involvement and participation more widely known, and
- to strengthen the ecumenical sharing of resources and international contacts.

The AF has been discussed extensively by the Committee on China of the LWF. Contact between LWF and WCC has aimed at reaching a common understanding of the AF so that the two organizations can act on a mutually recognised principle in case of contributions toward AF projects.

After some clarifying questions, the Executive Committee passed the following RESOLUTION:

- In light of information on the church situation in the People's Republic of China

- in full respect of the Three-Self Principles of the Chinese Church

- in recognition of the role of the Amity Foundation as an important instrument for the involvement of overseas churches and agencies in the social development of China, be it RESOLVED:

  1. that the LWF consult and keep informed the Amity Foundation on every initiative which would involve funding or personnel through the LWF for projects in the People's Republic of China;

  2. that no projects and programs be undertaken by the LWF in the People's Republic of China to which the Amity Foundation and the China Christian Council object.

10. Report of the Review Committee on Program Priorities (EXHIBIT 10)

This was introduced by the committee chairperson Christina Rogestam who said that the introductory papers prepared by staff had been helpful and had led to an open and fruitful discussion which formed the basis of this report. While there was agreement that the committee should continue its work, there was some discussion on the exact nature of the future role of the committee.

The Executive Committee

VOTED: to adopt the report, slightly amended, and to accept the committee's "standing" status to continue its review work according to its terms of reference as already established.

10.1 Structures of the Federation

The General Secretary presented for information plans for a process of restructuring of the Federation. He intended to bring to the Executive Committee in 1987 proposals for a process towards restructuring, giving indications of possible models. He said that the proposal would be drawn up in consultation with staff and Commissions. In the meantime short-term changes within the LWF headquarters would continue to be made when necessary without affecting the department and commission structure.

The report was received as information and the General Secretary was encouraged to further work on the process along the lines outlined in the presentation and to report back in 1987.

10.2 Starting the Process towards the VIII Assembly

The General Secretary presented a paper on this item outlining several matters concerning the nature, the role and the objectives of the next LWF Assembly. This paper was welcomed, especially for its timeliness. There were pleas that the assembly should have well-planned worship life, that it should be representative of all groups, regions and church members, and that its content should be coordinated with that of the WCC Assembly. Furthermore that it should take into consideration the LWF Partnership conference of 1988, and the WCC Resource Sharing conference of 1987.

RECEIVED AS INFORMATION

10.3 Proposed Model for 1987 Joint Commission Meetings

The Executive Committee was given a preliminary progress

report on the nature, objectives, program and practical logistics of the joint commission meetings in 1987. It was stated that further plans will be made, in consultation with chairpersons of Commissions, before the end of the year.

RECEIVED AS INFORMATION

10.4 Survey of Composition of LWF Decision-making Bodies

The Associate General Secretary led through a survey of the composition of LWF decision-making bodies (EXHIBIT 10.4).

In this connection concern was expressed about the imbalance in the geographical representation as well as in the representation of clergy versus lay persons. As regards the composition in the Executive Committee, it was felt that members represented their regions more than their individual churches. However, a better distribution could be achieved in future LWF commissions and advisory committees taking into consideration the present imbalance.

Appreciation was expressed for this document and staff was requested to continue to work towards a better distribution on the committees and to present a proposal which takes into consideration the concerns voiced in the course of the discussion.

11. Ecumenical Relations (EXHIBIT 11)

Bishop Andreas Aarflot, the Chairperson of the Standing Committee on Ecumenical Relations, introduced the committee's report and expressed his appreciation to all participants for their contributions. Bishop Aarflot gratefully acknowledged the preparatory work for the agenda by Dr. Eugene Brand.

Dr. Eugene Brand in highlighting the report drew the attention to the following points:

1. Bilateral Dialogues

1.1 Anglican-Lutheran (A-L)

RECEIVED AS INFORMATION

1.2 Baptist-Lutheran (B-L)

RECEIVED AS INFORMATION

1.3 Lutheran-Orthodox (L-O)

The Executive Committee was reminded that two Lutheran posi-

tions on this dialogue commission still needed to be filled.

Upon the recommendation of the Standing Committee, the Executive Committee

VOTED: to appoint Bishop Karlheinz Stoll Lutheran chair with Professor Georg Kretschmar serving as Lutheran secretary;

to appoint Reverend Paulus Jacob of Tallin to the L-O Joint Commission;

to continue the search for a woman candidate. When the search is successful, the General Secretary in consultation with the Lutheran chair is authorized to make the appointment.

Seventh Assembly Resolution on the Filioque Question

The Executive Committee was reminded of the action taken by the Commission on Studies to ask the National Committees of the German Democratic Republic and the Federal Republic of Germany to explore the possibility of a common study of the theological and liturgical questions arising out of the proposal of the Lutheran members of the Lutheran-Orthodox Joint Commission on the "Liturgical Use of the Nicene Creed" (the filioque question).

Upon the recommendation of the Standing Committee the Executive Committee

VOTED: to affirm the action of the Commission on Studies regarding the filioque study and to request the Department to keep the Standing Committee on Ecumenical Relations informed of its progress.

Documentation Center for the Dialogue with the Orthodox

The Executive Committee's attention was drawn to the detailed report mandated in 1985 (Exhibit 11.1.2 of the Agenda) on the Documentation Center.

Upon the recommendation of the Standing Committee, the Executive Committee

VOTED: to receive the report as information;

to pass on to the General Secretary the recommendations contained in the report for consideration and appropriate implementation;

to place an amount of US$ 7,000 in the 1987 Statement of Needs for operation of the Documentation Center, but that hereafter the funding procedure in the Recommendation 6.3 (Exhibit 11.1.2, para. 19) be followed.

1.4 Lutheran-Reformed (L-R)

The Executive Committee received the report of the first session of the L-R Joint Commission (Exhibit 11.1.3 of the Agenda) as information.

1.5 Lutheran-Roman Catholic (L-RC)

In discussing the L-RC relationships the Executive Committee raised the question whether the document Facing Unity is understood to provide the framework for the work of the Commission. It was pointed out that it would be natural for the new Commission to continue its work on the basis of what the previous Commission had so far achieved.

The discussion as to where the responsibility lies for coordination when relating to different world communions showed that on behalf of the Lutheran communion it should be the responsibility of the LWF.

The Executive Committee received a report on the German Joint Ecumenical Commission project on the mutual condemnation of the Reformation era.

Upon the recommendation of the Standing Committee the Executive Committee

VOTED: to declare its appreciation for the project of the Joint Ecumenical Commission in Germany, recognizing it as an integral part of the path toward L-RC unity as that has been put forward by the international L-RC Joint Commission.

to encourage Fortress Press to officially execute with all dispatch its plan to copublish with Paulist Press an English translation of "Die Verwerfungen.....".

to authorize the General Secretary to appoint a small advisory group to examine the document itself and any relevant reports in order to recommend procedures for dealing with this material throughout the Lutheran Communion. It is understood that whatever procedures are recommended, they should be an integral part of the international L-RC interconfessional context.

2. LWF Contribution to BEM Analysis (WCC)

The Executive Committee was informed that Martin Seils, doctoral candidate in Halle, has been invited to do the basic work in Strasbourg on the analysis of Lutheran responses to Baptism, Eucharist, Ministry (Lima Paper). The Department of Studies and Strasbourg Institute were given this mandate from the Seventh Assembly.

4. Study Projects

4.1 Pulpit and Altar Fellowship

A report on a project that will be carried out between the Department of Studies and the Strasbourg Institute to establish resource material for member churches to better develop the implications of the concept of communion (koinonia) was received as information.

4.2 Consultation on Interconfessional Dialogues

The Executive Committee noted the detailed proposal for a Consultation on Interconfessional Dialogues (Exhibit 11.1.7 of the Agenda). Suggestions were received to invite a number of women to this consultation or to a pre-consultation in order to study in depth the possibility for more adequate future involvement of women in dialogue groups. Although at this time it was felt that the consultation should only include the actual members of the dialogue group and two to three advisers, the General Secretary was asked to study the possibility of additional women participants in this consultation.

Upon the recommendation of the Standing Committee

VOTED: to reaffirm its conviction that such a consultation is highly desirable and to support the Department of Studies in planning and arrangements. The consultation program should remain inclusive enough to deal with the main topic areas of the various dialogues.

5. LWF Staff Positions

The Executive Committee received as information the job descriptions of the Secretary for Interconfessional Dialogues and Ecclesiological Research (Department of Studies) and the Assistant General Secretary for Ecumenical Affairs (Exhibit 11.1.8 of the Agenda).

6. Institute for Ecumenical Research, Strasbourg

Professor Harding Meyer, Director of the Institute for Ecumenical Research, presented the report of the Institute (Exhibit 11.2 of the Agenda). Professor Meyer drew special attention to the various study projects as well as International Ecumenical Seminars to which year after year more entries were received.

Professor Meyer also noted with gratitude the balanced financial situation of the Institute and expressed his gratitude to all LWF member churches for their continuous support. In this connection he expressed special appreciation to the Lutheran Church in America and the Evangelical Lutheran Church in Bavaria for providing funds to fill a vacant post with a researcher from a developing country.

The Executive Committee

VOTED: to receive the Report of the Institute for Ecumenical Research with gratitude and to commend the Strasbourg staff for its important work.

The General Secretary noted the increasing LWF contact with other World Confessional Families and ecumenical bodies and expressed appreciation to the ecumenical guests, Dr. Eugene Stockwell, World Council of Churches, the Rev. George B. Braund, Anglican Consultative Council, the Rev. John A. Radano, Secretariat for Promoting Christian Unity for their attendance and contribution. Dr. Staalsett asked that special greetings be conveyed to Dr. Emilio Castro, Canon van Culin and Father Duprey.

Bishop Johannes Hanselmann who was in the chair for this session expressed his appreciation for the report.

12. Listening to the Member Churches

In an attempt to lift up in a meaningful way the concerns of member churches and national committees, excerpts of reports from member churches were read. This presentation was followed by a short slide show called "Voices from the Churches" portraying scenes of the daily life of churches in various cultural contexts.

During the short discussion which followed this presentation, this way of highlighting the reports of member churches and national committees was commended. It was noted that some reports dealt more exclusively with the life of the church. Others reported more on structures, meetings, etc. It was suggested that the former was more helpful in understanding the situation of the church. The churches are to be informed of this when approached for next year's annual reports.

A suggestion was made to highlight some of these reports in the Lutheran World Information service so that they may be made accessible to the entire constituency of the Federation.

13. Report of the Standing Finance Committee

1. Report of the Treasurer and Comptroller

In presenting their joint report (Exhibit 13.1 of the Executive Committee Agenda) the Treasurer expressed appreciation for the continued support of the member churches which, together with careful administration and special contributions had made possible for a balanced financial statement for the year 1985. The Comptroller pointed out certain areas of concern, especially in view of the future financing of LWF's needs which were discussed either in connection with the report or the agenda.

Following discussion, the Executive Committee

VOTED: that the report of the Treasurer and the Comptroller be received with appreciation.

It was reported that Ms. Vera Henrich, one of the longest-serving staff members of the OFPA, will be retiring shortly. It is not easy to find adequate words to express the deep-felt gratitude that we feel to a person who has given so much of herself, her energy and time to LWF. She has often gone beyond the call of duty in her service.

Therefore, the Executive Committee

VOTED:

1) that the Executive Committee thank her for her consistently hard work; her kindness and generosity towards her colleagues; her sense of duty and loyalty to the Federation;

2) that the Executive Committee give thanks for the Christian example she has set and wish her God's blessings and care as she prepares for retirement and plans to undertake new activities in the future.

2. Review of 1985

2.1 Approval of 1985 Audit Reports

Particular attention was given to the Group Financial Statement (Exhibit 13.2) which summarizes the total financial affairs of the LWF. Appendix II of this statement shows that for the 1985 Composite Statement of Needs total expenditure amounted to $49.147.125.

The Committee was informed that the Commissions on Church Cooperation, World Service, Studies and Communication and the Board of the Institute for Ecumenical Research, having dealt with their respective audit reports, had found them in order and recommended them for approval by the Executive Committee.

Accordingly, the Executive Committee

VOTED: (1) that the audit reports for 1985 for the General Secretariat, the Commissions and the Lutheran Foundation for Interconfessional Research as well as the Group Financial Statement (Exhibit 13.2) be accepted;

(2) that the contributions received from member churches towards the 1985 membership contributions be gratefully acknowledged and that the Lutheran World Federation place on record its appreciation to the LWF member churches, related agencies and

other donors for the generous contributions towards the Lutheran World Federation and its programs during the year 1985.

(3) Consideration should be given to the possibility of establishing a consolidated audit report including the four Commissions and the General Secretariat.

2.2 1985 Audit Report of the Staff Welfare Plan for the LWF

The Committee also gave attention to the audit report of the Staff Welfare Plan of the LWF as found in Exhibit 13.3.

In particular it was pointed out that the financial result of the Fund in 1985 was very good and that the technical deficit had been solved. In addition it was possible to create an employer's Reserve Fund in the amount of SFrs 727.824.

The following are the more important key figures: Total income SFrs 1.592.701 of which SFrs 725.570 from interest and SFrs 865.131 from gains on investments. Total expenditure was SFrs 617.133 of which SFrs 498.513 for pensions.

In 1985 for LWF contribution to the Fund was SFrs 708.900. The Fund increased by SFrs 2.038.959.

Following discussion, the Executive Committee

VOTED that the audit report of the Staff Welfare Plan of the Lutheran World Federation, having been approved by the SWP Board, be received as information with the understanding that a detailed report on the structure and operation of the Staff Welfare Plan be presented at the 1987 Standing Finance Committee meeting.

3. Overview of 1986

3.1 Potential to cover 1986 Statement of Needs - (Assurances)

The income and expenditure projection for the Geneva 1986 "A" budgets, as presented in the Standing Finance Committee agenda Appendix 9, shows that as of June 1986 LWF could face a deficit of about $60'000 in respect of the Geneva implementation costs, calculated at a rate of SFrs 1.98 to one Dollar.

This deficit could be absorbed by the general reserves and therefore the financial needs for the 1986 Geneva implementation costs can be considered as covered.

Following discussion, the Executive Committee

VOTED that the substantial support already provided by member churches, national committees and other contributing agencies towards the 1986 Composite Statement of Needs be gratefully acknowledged.

4. 1987 Composite Statement of Needs

4.1 Approval of the Draft Statement of Needs

The Finance Committee reviewed the 1987 Geneva implementation of budgets as presented in Appendices 10 and 12 of the Standing Finance Committee agenda and in the Abbreviated Analytical Statement of Needs.

Following discussion, the Executive Committee

VOTED: that the 1987 Composite Statement of Needs for the General Secretariat, the departments of Studies, Church Cooperation, World Service, Communication and the Institute for Ecumenical Research be authorized by the Executive Committee for submission to member churches, national committees and other potential donor agencies;

NOTED: that the projected amount still to be assured for Geneva implementation costs for 1987 is about $600'000;

VOTED: (1) that World Service request the LWF member churches in the United States to transfer $200'000 of their annual 1987 LWF/WS non World Hunger grant to the other LWF departments Geneva implementation budgets;

(2) that the LWF member churches and related agencies be urged to increase their present 1987 assurances to the General Secretariat and the departments of Church Cooperation, Studies and Communication by $400'000.

(3) that member churches be urged to see the LWF as one LWF in all aspects of its work, including finances, and that they should be strongly encouraged when possible to provide undesignated block grants towards LWF, to be effective especially in the years prior to the 1990 Assembly.

5. Approval of 1987 Membership Contributions

Following discussion, the Executive Committee

VOTED: that the 1987 membership contribution be authorized in the amount of $1.384.764 as listed in Exhibit 13.6 of the Executive Committee agenda.

5.1 Approval of the Apportionment of the 1987 Membership Contributions

With respect to the allocation of membership contributions to the headquarters' budget, the Executive Committee

VOTED that the anticipated income of $1.384.764 from membership contributions be allocated as follows:

General Secretariat	$ 979.764
Department of Studies	$ 145.000
Department of Communication	$ 260.000

Accordingly, the financing of the budget of the General Secretariat for 1987 is envisaged as shown in Appendix 11, page 1, leaving a projected deficit of $142.182.

6. Approval of the Apportionment of the Office for Finance, Personnel and Administration (OFPA) Subsidy

The Committee was informed that the contribution of the departments to the OFPA budget in 1987 would amount to $503.800. This amount will be shared proportionately among the departments. The Executive Committee

VOTED: that the 1987 OFPA subsidy allocation be approved.

7. VIIIth Assembly Fund

The Committee reviewed the report of the VIIIth Assembly Fund, and noted that only a few churches had thus far responded to the Finance Plan. Therefore, the Executive Committee

VOTED that the Executive Committee reiterate its appeal to the member churches to provide funds for the VIIIth Assembly Fund over the period 1986 - 1990.

8. Staff Welfare Plan (SWP)

8.1 LWF subsidy to the SWP

It was reported that the Officers had taken action in their meeting on June 30, 1986 to reduce the LWF subsidy to the Staff Welfare Plan pension from 8% to 6% in 1986 and 1987. This action has the approval of the actuary.

8.2 Study on implications of providing financial benefits for each year of service

A summary of the conclusions of a study on this possibility by the actuary of the Schweizerische Treuhandgesellschaft, was presented (Appendix 18, page 2 of the Finance Committee agenda). The Committee engaged in an extensive discussion of the factors which influence a decision about this issue and, therefore,

VOTED: that the Comptroller, in consultation with the SWP actuary, be requested to follow up the study on providing financial benefits for each year of service and define the interrelationship of this possibility to personnel policies and report back at the 1987 Finance Committee meeting. The Comptroller was requested to provide answers to the following questions related to LWF staff leaving the Federation before 15 years of service:

a) Can the SWP sustain a 22.22% benefit to staff leaving before 15 years of service and remain viable?

b) If not, what can the SWP sustain beyond 16.22% and remain viable?

9. Principles for administration of Trust Funds

The LWF had been asked in 1985 to hold in trust funds for an institution of the Evangelical Church of Lutheran Confession in Brazil (Ivoti School). The Executive Committee requested more study of the implications of such an agreement and that a report be made to the 1986 meeting of the Finance Committee.

The Finance Committee received the comments of the LWF lawyer, and a copy of a draft agreement for the establishment of such trust funds. The Executive Committee

VOTED: that LWF-administered trust funds be accepted in principle, with the understanding that requests from member churches for trust funds will be judged on a case-by-case basis by LWF and will be in each instance only implemented following the approval of the Central Bank or by the appropriate authority concerned.

10. Study on Swiss Franc accounting, consolidated implementation budget and coordinated funding

10.1 Study on the advisability of expressing the Geneva implementation costs only in Swiss Francs in order to facilitate Budget Planning

Following a report on this study by the Comptroller, the following conclusions were reached:

(1) Switching to a Swiss Franc implementation accounting would be useful only if the churches/agencies would guarantee in full the implementation costs in Swiss Francs. This would transfer the exchange loss/gain from LWF to the donors;

(2) Switching to Swiss Francs for the Geneva implementation costs would help comprehension and reporting, but this can be achieved without changing the accounting system;

(3) For approval purposes, Swiss Francs are already expressed. Expenditure reports are given on a departmental level in Swiss Francs. An appendix can be added to the audit report showing the Swiss Franc budget/expenditure comparison;

(4) The projected shortfalls for 1986 and 1987 Geneva implementation budgets are about the same whether expressed in Dollars or Swiss Francs. Budgeting in Swiss Francs realizes no more income.

Following discussion, the Executive Committee

VOTED: that the Geneva implementation costs continue to be expressed in Dollars as the base currency.

10.2 Feasibility Study concerning a Consolidated LWF Geneva Implementation Budget

Following a report on this study by the Comptroller, the following conclusions were reached:

(1) A consolidated LWF Geneva Implementation Budget is not possible under the present structure;

(2) A consolidated budget could be the natural result of restructuring; planning for it should be a part of the restructuring process.

Following discussion, the Executive Committee

VOTED: that in the LWF structure discussions between now and 1990, planning for a consolidated Geneva Implementation Budget be included.

10.3 Coordinated Funding

Following a report on this by the Comptroller, the following conclusions were reached:

(1) The LWF must find a method for long-term funding;

(2) The Staff Task Force on Geneva Implementation costs could play a more active role in coordination of funding

(3) The Comptroller should have more time in the immediate future to concentrate on funding;

(4) Interpretation must remain a task of the departments;

(5) In seeking funds the relationship between the Geneva implementation costs and the program/projects must be emphasized more;

(6) The present structure may limit full coordination, but greater coordination is possible now and should be pursued.

Following discussion, the Executive Committee

VOTED:

(1) that the General Secretary and the Comptroller, with the assistance of the Task Force on Geneva Implementation Costs, work on the development of procedures for greater coordination of funding;

(2) that the General Secretary and Comptroller do whatever possible to achieve a balanced budget by 1989 and no later than 1990, including greater involvement of member churches and utilizing on a coopted basis staff serving in other parts of the world;

(3) that the Commissions be requested to prepare budgets on a three-year basis;

(4) that all LWF member churches be urged to increase their contributions in funds and other resources for LWF-related programs within the realm of their possibilities.

11. Review of Bank Signing Authorities

This item, which is included in the Executive Committee agenda (Exhibit 13.5), was received as information.

12. Funding of LWF by Foundations

The recommendation regarding grants from foundations adopted by the Church Cooperation Commission was received as information. Following discussion, the Executive Committee

VOTED: that the General Secretary report to the 1987 Finance Committee and Executive Committee meetings the conditions under which LWF can seek and accept grants from foundations.

14. Report of the Officers (EXHIBIT 14)

The General Secretary informed the Executive Committee about a discussion with the Officers which had taken place during a closed session on shared responsibilities during the President's absence. It was agreed that the General Secretary is to continue the present arrangement, namely to confer with the Officers on important issues. The Executive Committee received this item as information.

1. Opening

RECEIVED AS INFORMATION

2. Agenda and Time Schedule

RECEIVED AS INFORMATION

3. Introduction to the Executive Committee Agenda by the General Secretary

RECEIVED AS INFORMATION

4. Financial Matters

RECEIVED AS INFORMATION

5. Report on Review of Banking and Investments in South Africa

RECEIVED AS INFORMATION

6. Personnel Matters

6.1 Appointments and Renewals of Terms

6.1.1 Appointment of a Seven-Member Working Group for the Preparation of a Statement on Mission

Upon the recommendation of the Officers, the Executive Committee

VOTED: to appoint the following persons to the Working Group for the Preparation of a Statement on Mission with the understanding that a woman from Indonesia be added to the Group:

- Dr. Henrik Smedjebacka, ELC Finland (Chair)
- The Rev. Germano Burger, ECLAB, Brazil
- The Rev. Anna Beck, ELC Canada
- The Rev. Yadessa Daba, EECMY, Ethiopia
- Ms. Kerstin Gaefgen, ELC Hannover, FRG
- Mr. Joachim Schlegel, ELC Saxony, GDR

6.1.2 Appointment of One Member to the Commission on World Service

Upon the recommendation of the Officers, the Executive Committee

VOTED: to appoint Ms. Dora "Bea" Cook (Evangelical Lutheran Church in Canada) to the Commission on World Service.

6.1.3 Appointment of Director of the Department of Studies

The Commission on Studies with the concurrence of the General Secretary had decided to nominate the Rev. Dr. Erika Reichle (Evangelical Lutheran Church in Württemberg, FRG) to fill the vacancy of the Director of the Department of Studies.

Upon recommendation of the Personnel Committee, the Executive Committee

VOTED: to appoint the Rev. Dr. Erika Reichle for a period of three years beginning 1st April 1987.

6.1.4 Secretary for Research and Social Action, Department of World Service

SEE EXHIBIT 14

6.1.5 CDS Secretary for Reporting and Implementation, Department of World Service

SEE EXHIBIT 14

6.1.6 CDS Secretary for Rural Development, Department of World Service

SEE EXHIBIT 14

6.1.7 CDS Africa Secretary, Department of World Service

SEE EXHIBIT 14

6.1.8 Secretary for Project and Program Evaluation, Department of World Service

SEE EXHIBIT 14

6.1.9 CDS Latin America and Education Secretary, Department of World Service

SEE EXHIBIT 14

6.1.10 Appointment of a Secretary for Finance and Administration, Department of World Service

SEE EXHIBIT 14

6.1.11 Secretary for Consultative Services, Department of Communication

SEE EXHIBIT 14

6.2 Renewal of the Term of the Director of the Department of Church Cooperation

The following was reported to the Executive Committee: "The Officers as Personnel Committee of the Executive Committee note that there is no concurrence from the General Secretary concerning the action of the CCC to recommend the renewal of the Director of DCC for another three years. The Officers, having heard the report of

the General Secretary giving reasons for his decision, express their agreement.

The Personnel Committee, therefore, reports to the Executive Committee that there is no nomination and that the term of the incumbent ends on 30th September 1987. This has been reported by the Officers to the incumbent."

It was

VOTED: to be received as information.

Furthermore, it was recommended that the incumbent be offered a pension predated by one year should he not have a salary for that year until he reaches pension age of 62 years.

7. Job Description for an Associate Director of the Department of Church Cooperation

Upon recommendation of the Officers, the Executive Committee

VOTED: to adopt the Job Description for an Associate Director of the Department of Church Cooperation as amended (EXHIBIT 7 of the Officers' Agenda).

8. Report on the Position of Personnel Officer

The Executive Committee received as information the action of the Officers authorizing the General Secretary to develop further a plan which provides for a gradual strengthening of the personnel services in the LWF with the major responsibility to be located in the Office of the Associate General Secretary. The Executive Committee welcomed the development of the position of Personnel Officer. It expressed the wish for a thorough review of personnel matters with the possibility of full discussion at least once during its term of service.

Consequently, the Executive Committee

VOTED: to request the Officers and the General Secretary to undertake a review of the Personnel Policies of the LWF in the light of the experiences of the last years and the plan to strengthen the personnel services and to report to the Executive Committee at its 1987 meeting.

9. Revision of Headquarters Personnel Regulations

RECEIVED AS INFORMATION

10. Date and Place of Next Meeting

RECEIVED AS INFORMATION

15. Report of the Board of Trustees (EXHIBIT 14, item 10)

15.1 Radio Voice of the Gospel

15.1.1 RVOG Archives

RECEIVED AS INFORMATION

15.1.2 RVOG Compensation Claim

RECEIVED AS INFORMATION

15.2 Power of Attorney in Israel

RECEIVED AS INFORMATION

15.3 Appointment of Two Members to the Board of Staff Welfare Plan

RECEIVED AS INFORMATION

16. Personnel Matters

(For nominations, elections and appointments in connection with the Executive Committee see item 8 of these minutes.)

16.1 Appointments and Renewals of Terms

16.1.1 Appointment of Director of the Department of Studies

See item 14.6.1.3 of these minutes.

16.1.2 Associate Director of the Department of Studies and Secretary for Interconfessional Dialogue and Ecclesiological Research (expiration of term: 31st December 1986)

Upon recommendation of the Commission on Studies with the concurrence of the General Secretary, the Executive Committee

VOTED: 1. to extend the Rev. Dr. Eugene Brand's term as Associate Director of the Department of Studies through 1987;

2. to extend his term as Secretary for Interconfessional Dialogue and Ecclesi-

ological Research for a period of three years, i.e. until 31st December 1989.

The General Secretary presented an overview of staff turn over for the information of members of the Executive Committee. It was requested that the overview be revised to indicate in each case the relevant appointing authority. Furthermore, it was agreed that copies of the personnel policies, regulations and staff welfare plan should be sent to members of the Executive Committee and Commissions.

17. Report of the Standing Constitution Committee

The Chairperson presented the short report (EXHIBIT 17) and explained that the committee had had no major items to deal with.

The Executive Committee

VOTED: to accept the recommendations on Standing Resolutions:

a. that the collected resolutions be put in a systematic order;

b. that the General Secretary is asked to continue to analyze these resolutions if needed with the help of a small working group, in order to establish the possible validity of each resolution and report to the next Constitution Committee.

18. Report of the Standing Committee on Membership

The Chairperson introduced the report, which was read by the Vice-Chairperson. After discussion the Executive Committee

VOTED: 1. That the LWF should be encouraged to continue making every effort to bring about a reconciliation between the ELC in Botswana and ELCSA (Botswana Diocese).

2. That the Salvadoran Lutheran Synod, whose application for membership had been accepted pending receipt of certain statements from the church, was now accepted in full membership of the LWF.

3. That no action be taken on the application of membership of the Independent Lutheran Church in Kenya, until more information was available. And that every effort should be taken to bring about a reconciliation between the applicant and the member church in Kenya.

4. That with regard to the application for membership of the North Western Gossner Lutheran Church, which is also a breakaway church from the LWF member church, Gossner Evangelical Lutheran Church, the LWF Asia Secretary and LWF staff should follow the situation carefully before any decision is taken.

5. That, regarding an application for membership from the Lippische Landeskirche - already a member of WARC, the LWF should continue discussions with other denominations on the question of dual membership. And that in this instance, the Associate General Secretary should respond to the church's enquiry, encouraging them to take up the matter with the LWF National Committee in FRG in the first instance.

6. That whenever the committee is asked to consider applications for acceptance into LWf membership of churches that have split from existing member churches, until every effort has been made to foster reconciliation between the churches concerned, no consideration should be given to applications for membership. In all cases there should be a very careful investigation of the prevailing circumstances, before any decision is taken.

7. It was underscored that a distinction should be made between informal correspondence of an exploratory nature and official requests for membership. The committee could, however, also be consulted on the former if this was deemed necessary by staff.

The rest of the report was accepted as information.

19. Miscellaneous

19.1 Central America - El Salvador

The Executive Committee was presented with a draft telegram addressed to President Duarte of El Salvador urging him to protect Father Octavio Cruz, Laura Guzman, Victor Gonzales, Jorge Posuela, Petrona Serrato, and other co-workers in the Church whose lives are threatened. It was explained that concern was mounting for the safety of church workers there despite assurances given by the President that anyone engaged in humanitarian work would be protected. Father Radano expressed gratitude to the LWF for solidarity also with the Roman Catholic church workers.

The Executive Committee

VOTED: to send the telegram to the President, expressing concern for the people detained.

The Executive Committee later had the opportunity to see a moving film made by Lutheran World Ministries on the situation in El Salvador and the Church there. Greetings were given to the meeting from Rev. Gomez who had felt unable to attend the meeting, as he had to stand by his co-workers at this difficult time. Following this, Rev. Kunkel, the Latin America Secretary of DCC, presented a report on the region, covering the history and present problems of the area, and of the Church involvement in their solution. He explained that the Protestant churches had become increas-

ingly involved since the time of Vatican II, which reduced the Catholic opposition to their work. He also spoke about the recently held VIIth Latin American Lutheran Congress, April 17 - 25, 1986 in Venezuela, as reported by the Commission for Church Cooperation. The General Secretary reported briefly how impressive he had found this meeting and it became clear that the Lutheran Churches in Latin America need and deserve the full support of the LWF in their creative ministry as a church for the people.

Dr. Paul Wee introduced two statements for the Committee's discussion. One on El Salvador (EXHIBIT 19.1), and the Lutheran stand of providing help to all those in need, regardless of political or religious affiliation; the other on Nicaragua (EXHIBIT 19.2), urging member churches to make representations to their governments with request for support of the Contadora peace process, and to continue providing humanitarian aid. The Executive Committee, having suggested a few editorial changes,

VOTED: to accept the statements on El Salvador and Nicaragua.

19.2 Nicaragua

See item 19.1 of these minutes.

19.3 South Africa and Namibia

The Executive Committee was presented with a report on the worsening situation in Namibia and the ongoing struggle to prepare for and to achieve independence according to UN Resolution 435 of 1978, presented by Bishop Kleopas Dumeni. He called for "immediate implementation.....without any further delays". He asked for continued support from the member churches and from the LWF departments in helping train and educate his people for their forthcoming task of running the country.

Then Dr. Ishmael Noko of the staff of World Service reported on the work currently being undertaken by LWF to assist Namibians within their country and also in exile.

Dr. Paul Wee then introduced EXHIBIT 19.3.1, a proposal for a Namibia Consultation. This plan to hold a conference in November 1986 under the auspices of the Anglican Communion, the Roman Catholic Church and the LWF was welcomed with enthusiasm.

The Executive Committee

VOTED: to accept the proposal.

There followed a presentation on the current situation in South Africa from Dr. Ishmael Noko. He elaborated on the extent to which the latest State of Emergency curbed the freedom of the individual, the press, labor unions and churches. Several thousand members of the democratic movement had been detained in recent weeks. He indicated the

facts which showed that the South African government was struggling to stay in control. The resolution on South Africa and Namibia, EXHIBIT 19.3.3, was introduced by Rev. Karlheinz Schmale. Christina Berglund suggested that special emphasis be placed on putting pressure on members of the European Community (EC) and the Commonwealth countries at this time, through the member churches, and that consultations take place for this purpose. General support was expressed for this suggestion.

After agreeing on some minor changes in the wording, the Executive Committee

VOTED: to accept the recommendations.

The German translation of this resolution was finally accepted as read by OKR Käte Mahn.

The General Secretary then presented his report, EXHIBIT 7.2 of the Agenda, on South Africa and Namibia, summarizing the activities carried out in response to the Budapest Assembly's call for action on this matter, and outlining the present situation with regard to the suspended member churches in South Africa.

He then presented the Recommendation on South Africa: Confessional Integrity, EXHIBIT 19.3.4, explaining that a further sentence had to be included in Paragraph 2.

The Executive Committee

VOTED: to accept the recommendation.

19.4 The Helsinki Process

The Declarations and Recommendations of the LWF Executive Committee for the Continuation of the Helsinki Process had been drafted for the Executive Committee's consideration by a select group of experts from member churches in the Helsinki signatory countries.

In its discussion of the document the Executive Committee emphasized the value of maintaining follow-up activities in ways which were a) holistic, i.e. emphasizing all three areas of the Helsinki Final Act and b) ecumenical, i.e. carried out in concert with non-Lutheran churches and ecumenical organizations.

The only addition to the proposed document was in Recommendation No. 4 which asked that a consultation on the Helsinki Process be carried out "if possible in cooperation with the Conference of European Churches and the councils of churches in the USA and Canada." (EXHIBIT 19.4)

19.5 Ecumenical Global Convocation on Peace

The draft letter was presented for discussion (EXHIBIT 19.5), and there were also some questions formulated to help with the planning process. It was made clear that LWF could not dictate the process leading up to a possible convocation as it had to be open enough to permit all other churches, and particularly the Orthodox and Roman Catholics, to participate in accordance with their own church structures and traditions. Some editorial changes were proposed.

19.6 Dr. Rajaratnam made a plea, which was widely supported, for a resolution from the Executive Committee on the Palestinian question. While all agreed that it was a crucial issue, it was acknowledged that it had not been possible to cover that issue in this year's agenda, and that a hastily prepared statement would not do it justice. However, the General Secretary promised to bring a full report on the issue to the next meeting, and to provide ample time on the agenda to deal with it in depth.

19.7 Rev. Dr. Erika Reichle, who has been appointed Director of Studies for a period of three years, was introduced and welcomed.

19.8 A message from the LWF to the 15th World Methodist conference, which is to be conveyed to the meeting in Nairobi in late July by the Rt. Rev. Sebastian Kolowa, was read to the meeting.

19.9 Congratulations were offered to Bishop Kolowa when the news was announced that the Annual Assembly of the Evangelical Lutheran Church in Tanzania voted that he should continue as President Bishop for a further four-year term.

20. Dates and Places of Next Meeting

20.1 1987

The invitation of the Evangelical Lutheran Church in Denmark to hold the 1987 Executive Committee Meeting in Denmark was reconfirmed. The meeting will be from 4th to 15th July 1987 including the commemoration of the first Assembly in Lund on 5th July.

20.2 1988 - 1990

The Executive Committee accepted the dates and places of meetings indicated below with the understanding that they will be confirmed at the time of the 1987 meeting.

1988:	Africa	20.6.88 - 30.6.88
1989:	USA	30.7.89 - 09.8.89
1990:	Geneva	02.8.90 - 11.8.90

The Executive Committee felt that it would be helpful in the planning of its meetings to develop a scheme, whereby consideration should be given to both financial constraints and regional involvement.

21. At the close of their deliberations, the Executive Committee passed the following resolution of thanks:

The Executive Committee hereby express gratitude to:

- the Rt. Rev. Dr. Johannes Hanselmann and his church for accepting responsibility for hosting the meeting at such short notice; for their generosity with financial resources and personnel who have so efficiently served the meeting; for the opening worship service and the reception; for arranging the excursion and dinner; and for the warmth and friendliness of all the people, and their warm welcome of us.

- The Rt. Rev. Karlheinz Stoll for his warm welcome on behalf of the Lutheran Churches in the Federal Republic of Germany and for his presence at our meeting.

- Ms Elfriede Krick for being our local contact person, arranging accommodation and other practical matters, in addition to her normal work.

- Pastor Helmut Leipold, and his colleagues, Ms Charlotte Wanner, Ms Gisela Peach, Ms Kathrin Baer and others for all the practical arrangements at the conference center, and for handling the travel arrangements.

- OKR Käte Mahn, the Rev. Dr. Karlheinz Schmale and other staff from the LWF National Committee in FRG, for all their assistance with practical arrangements and secretarial services, and for the party they are kindly arranging for us tonight.

- the catering staff at the center who worked so hard to keep us all fed and watered.

- Dr. Eugene Brand who undertook to coordinate the worship services.

- all those who helped with morning and evening devotions.

- the ecumenical guests who spoke to the Committee, and those who attended as Observers, Consultants, and Advisers, for their presence and helpful contributions.

- the interpreters and translators for their tireless work.

- Ms d'Alessandri for being responsible for the communication system.

- Messrs Gerhard Messner, Roger Kahle and Rafik Mantoura for arranging and maintaining our computer link with Geneva which greatly facilitated our work.

- the stewards for all their work taking messages, distributing documents and helping to prepare the rooms.

- the conference staff, who have been taking notes and preparing minutes, and who have worked long hours preparing documents for the meeting.

- all others who have in one way or another facilitated the smooth running of the meeting.

22. Closing

Vice-president D. Preus, who chaired the meeting on the last day, thanked the Executive Committee for its cooperation and help.

Dr. Y. Ishida led the closing devotions.

The meeting adjourned at 12.30 hours on Wednesday, 9th July 1986.

EXHIBITS

LIST OF EXHIBITS

(*= Those exhibits included with the Minutes)

* 3. Participants List

4.2R Rules of Procedure

6. President's Message

* 7. Report of the General Secretary

7.1 Report of Visit to Netherlands

7.2 Report of Visit to Namibia and South Africa

9.1 Report of the Commission on World Service

9.1.1 Summary of Proceedings of CWS Meeting

9.1.2 Report of WS/CDS Director to Executive Committee

9.2 Report of the Commission on Church Cooperation

9.2.1 Recommendations from CCC to Executive Committee

9.2.2 Recommendations from CCC to Executive Committee (for information only).

9.3 Report of the Commission on Studies

9.3.1 Director's Report to the LWF Commission on Studies

9.3.2 On Restructuring

9.3.3 Report of the Projections Group

9.3.4 On Ecumenical Relationships and Ecclesiological Research

9.3.5 On Education and Personnel Development

9.3.6R On Social Issues

9.3.7 On Social Systems

9.3.8 Financial Matters

9.3.9 Personnel Matters

9.3.10 CS Resolutions addressed to the Executive Committee

9.4 Report of the Commission on Communication

9.4.1 Director's Report to the CC

9.4.2 COC's Response to LWF Program Priorities

9.4.3 Communication Research

9.4.4 Resolution from LWM(USA) to LWF/CC

9.5 Report on Amity Foundation

10. Report of the Review Committee on Program Priorities

10.1 Structure of the LWF

10.2 Towards the VIII Assembly

10.3 Proposed Model, 1987 Joint Commission Meetings

10.4 Survey of Composition of LWF decision-making bodies

11. Report of the Standing Committee on Ecumenical Relations

11.1 Interconfessional Dialogue and Ecclesiological Research

11.1.1 Members of Dialogue Commissions

11.1.2 Documentation Center for the Dialogue with the Orthodox

11.1.3 Report on Lutheran-Reformed Joint Commission Meeting, Geneva, 2 - 6 December 1985

11.1.4 Communiqué - Lutheran-Roman Catholic Joint Commission

11.1.5 Plan for the Further Work of the Commission

11.1.6 Final Report of the Joint Ecumenical Commission to Examine the Condemnations of the Sixteenth Century

11.1.7 Proposal for a Consultation on Interconfessional Dialogues

11.1.8 Position Description: Secretary for Interconfessional Dialogues and Ecclesiological Research, Department of Studies

11.1.9 Statement on Ecumenical Matters

11.2 Institute for Ecumenical Research, Strasbourg: Report 1985 - 1986

12. Annual Reports from Member Churches and National Committees (separate booklet)

13. Report of the Standing Finance Committee

13.1 Report of the Treasurer and Comptroller

13.2 Report on the Group Financial Statement 1985

13.3 Audit Report 1985 on the Board of Directors of the Staff Welfare Plan

13.4 Audit Report 1985 on the Lutheran Foundation for Inter-confessional Research, Strasbourg

13.5 Authorized Signatories for Accounts in the Name of the Lutheran World Federation

13.6 Schedule of Membership Contributions

* 14. Report of the Officers

15. Report of the Board of Trustees (incorporated in EXHIBIT 14)

17. Report of the Constitution Committee

18. Report of the Membership Committee

19. Miscellaneous

* 19.1 Statement on El Salvador

19.2 Statement on Nicaragua

19.3 Agenda for Session on South Africa and Namibia

19.3.1 Proposal for a Namibia Consultation

19.3.2 South Africa Crisis: Some LWF Responses

(19.3.2.1/2/3/4 Copies of Ecumenical letters and statements in response to SA Crisis)

* 19.3.3 Statement on South Africa and Namibia

19.3.4 Statement on Confessional Integrity

* 19.4 Declaration and Recommendations for Helsinki Process

* 19.5 Letter on Global Convocation on Peace

21.2 Forthcoming Executive Committee and Officers' Meetings 1987 - 1990

EXHIBIT 3
LWF EXECUTIVE COMMITTE MEETING, Munich/FRG, July 1986 Original

LIST OF PARTICIPANTS - TEILNEHMERLISTE

Executive Committee Members - Mitglieder des Exekutivkomitees

- The Rt. Rev. Dr. Andreas AARFLOT, Church of Norway, St. Halvard's plass 3, Oslo 1, Norway
- The Rev. Dr. Thomas P. BATONG, Lutheran Church in the Philippines, P.O. Box 16, Baguio City 0201, Philippines
- The Rt. Rev. Kleopas DUMENI, Evangelical Lutheran Ovambokavango Church, Oniipa, Private Bag 2018, Ondangwa 9000, Namibia
- The Rt. Rev. Dr. Horst GIENKE, Evangelical Church of Greifswald, Rudolf-Petershagen-Allee 3, 2200 Greifswald, GDR
- Ms. Maria GOMEZ, American Lutheran Church, 1322 Macclesby, Channelview, Texas 77530, USA
- Mr. Samuel J. GOOLSARRAN, Lutheran Church in Guyana, 2, Bel Air Promenade, Georgetown, Guyana
- Ms. Aida HADDAD, Evangelical Lutheran Church of Jordan, Muristan Road, P.O. Box 14076, Jerusalem - Old City, Jordan
- The Rt. Rev. Dr. Johannes HANSELMANN, Evangelical Lutheran Church in Bavaria, Meiserstr. 13, 8000 Munich 2, FRG
- Ms. Sieghilde HOERSCHELMANN, Northelbian Evangelical Lutheran Church, Friedensburg, 2257 Sönnebüll/Bredstedt, FRG
- The Rt. Rev. Hans VON KELER, Evangelical Lutheran Church in Wuerttemberg, Gänseheidestr. 2-4, P.O. Box 92, 7000 Stuttgart 1, FRG
- The Rt. Rev. Dieter KNALL, Evangelical Church of the Augsburg Confession, Severin Schreiber Gasse 3, 1180 Vienna, Austria
- The Rt. Rev. Sebastian KOLOWA, Evangelical Lutheran Church in Tanzania, P.O. Box 3033, Arusha, Tanzania
- The Rt. Rev. Dr. Paavo Yrjö KORTEKANGAS, Evangelical Lutheran Church of Finland, Pyynikintie 9, 33200 Tampere 20, Finland
- The Rev. D. Augusto Ernesto KUNERT, Evangelical Church of the Lutheran Confession in Brazil, Caixa Postal 2876, 90.000 Porto Alegre, Brazil
- Dr. Lois I. LEFFLER, Lutheran Church in America, 2900 Queen Lane, Philadelphia, Pennsylvania, USA

- The Rt. Rev. Dr. Werner LEICH, Evangelical Lutheran Church in Thuringia, Dr.-Moritz-Mitzenheim-Strasse 2a, P.O. Box 139, 5900 Eisenach, GDR

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- Rev. Dr. Soritua NABABAN, Protestant Christian Batak Church, Jalan Salemba Raya 10, Jakarta, Indonesia

- The Rev. Karsten NISSEN, Evangelical Lutheran Church in Denmark, Diakonhojskolen, Lyseng Alle 15, 8270 Hojbjerg, Denmark

- The Rev. Dr. Roger W. NOSTBAKKEN, Evangelical Lutheran Church of Canada, 114 Seminary Crescent, Saskatoon, Saskatchewan, Canada S7N 0X3

- The Rt. Rev. Dr. David PREUS, American Lutheran Church, 422 South Fifth Street, Minneapolis, MN 55415, USA

- Dr. Kunchala RAJARATNAM, United Evangelical Lutheran Churches in India, No. 1, First Street, Haddows Road, Madras 6, South India

- Rev. Wolfgang Hermann REHNER, Evangelical Church of the Augsburg Confession in the Socialist Republic of Romania, p-ta Grivita No. 1, 2400 Sibiu, Romania

- Ms. Christina ROGESTAM, Church of Sweden, Director of the University of Göteborg, Pontus Wiknersgatan 6, 411 32 Göteborg, Sweden

- The Rt. Rev. Amtse Pierre SONGSARE, Evangelical Lutheran Church of Cameroon, Ecole de Theologie, P.O. Box 9, Meiganga, Adamaoua, Cameroon

- Ms. Susannah B. TELEWODA, Lutheran Church in Liberia, P.O. Box 1046, Monrovia, Liberia

Absent - Abwesend

- The Rt. Rev. Zoltan KALDY, President of the LWF, Evangelical Lutheran Church in Hungary, Puskin utca 12, 1088 Budapest, Hungary

- The Rt. Rev. Dr. James R. CRUMLEY, Jr., Lutheran Church in America, 231 Madison Avenue, New York, N.Y. 10016, USA

- The Rt. Rev. Daniel P. RAPOO, Evangelical Lutheran Church in Southern Africa, P.O. Box 536, Rustenburg 0300, South Africa

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- Dr. Dorothy MARPLE, Lutheran Church in America, (LWF Commission on Church Cooperation) 231 Madison Avenue, New York, N.Y. 10016, USA

- The Rt. Rev. Munshi M. TUDU, Northern Evangelical Lutheran Church, (LWF Commission on World Service) Bandorjuri Mission, Dumka P.O. 814 101, Santal Parganas, India

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- Dr. Karl DUMMLER, Löwenstrasse 86, 7000 Stuttgart 70 (Degerloch) FRG

- Mr. Harold T. HANSON, Lutheran World Ministries, 360 Park Avenue South, New York, N.Y. 10010, USA

- The Rev. Dr. Tord HARLIN, Swedish National Committee, Box 297, 751 05 Uppsala, Sweden

- Ms. Anneli JANHONEN, Finnish National Committee, Information Centre of the Evangelical Lutheran Church of Finland, pl. 185, 00161 Helsinki, Finland

- The Rev. Dr. Karlheinz SCHMALE, German National Committee, Terrassenstr. 16, 1000 Berlin 38, FRG

- OKR Dr. Helmut ZEDDIES, GDR National Committee, Auguststr. 80, 1040 Berlin, GDR

Observers/Consultants - Beobachter/Berater

- The Rev. George B. BRAUND, Anglican Consultative Council, 14 Great Peter Street, London SW1P 3NQ, ENGLAND

- The Rev. John A. RADANO, Secretariat for Promoting Christian Unity, Città del Vaticano, Via del Corridori 64, Rome, Italy

- Dr. Eugene Stockwell, World Council of Churches, Ecumenical Centre, 150, route de Ferney, 1211 Geneva 20, Switzerland

Guests - Gäste

- The Rt. Rev. Daoud HADDAD, Evangelical Lutheran Church of Jordan, P.O. Box 14076, Jerusalem-Old City, Israel

- The Most Rev. Dr. Edgar HARK, Estonian Evangelical Lutheran Church, Raamatukogu tän. 8, 200103 Tallinn, USSR

- The Rt. Rev. Jonas KALVANAS, Evangelical Lutheran Church of Lithuania, Gagarino 68, 235900 Tauragé, USSR

- The Rt. Rev. Karlheinz STOLL, North Elbian Evangelical Lutheran Church, Plessenstrasse 5a, 2380 Schleswig, FRG

- Mr. Sigurds SPROGIS, Evangelical Lutheran Church of Latvia, J. Fabriciusa Iela 41-48, 229700 Liepaja, USSR

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Cabinet Members - Mitglieder des Kabinetts

- The Rev. Gunnar STAALSETT, General Secretary

- Dr. Anza A. LEMA, Associate General Secretary
- Mr. Norman HJELM, Director of the Department of Communication
- Ms. Christa HELD, CDS Director in the Department of World Service
- The Rev. Dr. Yoshiro ISHIDA, Director of the Department of Studies
- The Rev. Risto LEHTONEN, Director of the Department of Church Cooperation
- Mr. Gerhard MESSNER, Comptroller
- The Rev. Dr. Eugene RIES, Director of the Department of World Service

Representative of the Ecumenical Institute - Vertreter des Oekumenischen Instituts

- The Rev. Dr. Harding MEYER, Research Professor, Institute for Ecumenical Research, 8, rue Gustave-Klotz, 67000 Strasbourg, France

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- Ms. Monique AMMANN, Administrative Secretary, Office for Finance, Personnel and Administration, General Secretariat
- The Rev. Dr. Eugene BRAND, Secretary for Ecumenical Relationships, Worship and Ecclesiological Research and Associate Director, Department of Studies
- The Rev. Dr. Sam E. DAHLGREN, Secretary for Europe, Department of Church Cooperation
- Ms. Christa EVANS, Administrative Assistant, General Secretariat
- Dr. Julius FILO, Youth Desk Coordinator, Department of Church Cooperation
- Ms. Margaret HOWE, Administrative Secretary, General Secretariat
- The Rev. Dr. Jonas O. JONSON, Assistant General Secretary-elect for Ecumenical Affairs, General Secretariat
- The Rev. Dr. Roger KAHLE, English Editor, Information Bureau, Department of Communication
- Ms. Inge KLAAS, Administrative Assistant, Department of Studies

- Mr. Friedrich KOENIG, German Editor, Information Bureau, Department of Communication
- Ms. Ingrid KRAEHENBUEHL, Administrative Secretary, General Secretariat
- The Rev. Heimberto KUNKEL, Secretary for Latin America and the Caribbean Region, Department of Church Cooperation
- Ms. Rita LANDOLT, Secretary, CDS, Department of World Service
- Ms. Esther M'RABET, Secretary, Department of Communication
- The Rev. Dr. Paul A. WEE, Assistant General Secretary for International Affairs and Human Rights, General Secretariat

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- Ms. Gloria ISHIDA
- Ms. von KELER
- Ms. Gerda E.R. KUNKEL
- Ms. Bärbel MESSNER
- Ms. Gisela MEYER
- Ms. Andrea NOSTBAKKEN
- Ms. Ann PREUS
- Ms. Ndinbin Patore SONGSARE
- Ms. Unn STAALSETT

Stewards

- Ms. Carola HILS
- Ms. Luise WEIS
- Ms. Andrea STEINHAUER
- Ms. Cornelia STRAUSS
- Ms. Kathrin BAER

REPORT OF THE GENERAL SECRETARY

COMMUNION IN SERVICE

1 This is my first report to you as General Secretary. In my remarks at the close of last year's Executive Committee meeting, at which time my service began, I have already shared with you my strong personal commitment to an understanding of the Lutheran World Federation as the communion of Lutheran churches, dedicated to strong ecumenical partnership and to mission understood as the proclamation of the Gospel and service for justice, peace and human rights. I believe you received this message as a valid interpretation of the legacy of our General Assembly in 1984 in Budapest. It has been encouraging also to find a positive echo of this understanding of our task as I have visited member churches in Europe - East and West -, Africa and Latin America, and interpreted LWF to numerous delegations in Geneva. Our ecumenical partners have responded with strong encouragement to this self-understanding of the LWF as a confessional organization within the ecumenical movement.

2 On your part, you spelled out a number of expectations to the new General Secretary and asked me to report on them at this time. These housekeeping matters, although dealt with at different agenda points, are not unconnected with the main issue of our self-understanding, nor are they irrelevant to the implementation of the unity we seek. On the contrary, they are prerequisites for the LWF being an expression of partnership and communion, reflecting an understanding of the church as the body of Christ and as the people of God.

3 As I have been attempting to get into the job, I have enjoyed the good support of our President, Bishop Kaldy, whose illness has been a blow to me not only because of our common responsibility in the leadership of the Federation, but also because of the good cooperation, understanding and personal trust we have developed. It is my hope and prayer that God will restore his health so that he can continue in his responsibility as Bishop of his church and President of the Federation. In the period of his sickness, the Officers have fulfilled their task as vice-presidents. Although consultation with five vice-presidents is more cumbersome and time consuming than the weekly consultations over the telephone and telexline with the president, I believe that we have been able to move forward in a way which is constitutionally correct and through which I have been given good advice and support. The Geneva staff has generally welcomed a working style which emphasizes participation, information, transparency, consultation and cooperation, but has also accepted the fact that in all organizations there has to be a commonly recognized and orderly procedure after which a decision by the appropriate body has to be taken and respected. The close contact with National Committees has facilitated my work.

4 As background material for this meeting I have reported to you on the activities of the General Secretary and on various aspects of the organization as a whole. Special reports will be presented regarding our work as a Federation and the situation of our member churches in vari-

ous parts of the world. Proposals for resolutions on current critical issues will be submitted. Reports from the Commissions, the Comptroller and the Ecumenical Institute in Strasbourg will complete the picture and amplify the great variety of our tasks in mission and service. Our discussions and decisions will be sustained and guided by our submission to the Word of God in prayer and praise; our communion has been refreshed already at the table of the Lord.

5 You have asked me to reflect on how the Commissions and the Executive Committee could interact more effectively. Under the present structure, I doubt that much more can be done than having the Commission chairpersons participate in the meeting of the Executive Committee. One further step might be to have subcommittees of the Executive Committee discuss the Commission reports before they are discussed in plenary. However, with an Executive Committee of the present size, I did not believe this to be necessary. It would entail a total change in the Executive Committee's working style, in that we would have subcommittees not only before but also during the Executive Committee meeting. This in turn would have required a longer meeting.

6 One idea which we will try out is to structure our debate in plenary in order to relate certain themes more directly to each Commission according to their mandates. This could serve to break down the compartmentalization and reflect the joint responsibility of staff for all aspects of LWF work.

7 One of the strongest expectations, articulated by all commissions and the Executive Committee last year, was the need for a strengthened unity of purpose, coordination and integration within the LWF and the ecumenical movement.

8 I believe it was a true reflection of the sense of the Budapest Assembly when the Executive Committee last year stated:

9 "The Executive Committee now strongly advocates the continuance of a working style in the LWF which promotes coordination and cooperation. The LWF is one organization. Even though the Commissions and Departments have their specific mandates, they should see themselves and be viewed as part of a unified organization, working together to achieve a common purpose.

10 Many of the established general and specific emphases are and will be addressed by several Commissions and Departments. The Executive Committee therefore calls on the General Secretary to foster a unified perspective among the Commissions, Departments and units which will promote better coordination, both inside the LWF and with churches and other ecumenical agencies, especially the World Council of Churches. This should be carried out in such a way that the LWF's personnel and financial resources are utilized in the most responsible and efficient way."

11 The task of developing a more unified working style has taken a great deal of my time during this first year of service. I hope that the total picture given through our joint reporting to the Executive Committee will indicate that we are moving in the right direction both within the LWF and in our relation to the World Council of Churches. The nature of our organization as a partnership between equal members needs to be given major attention in the future. Reflections on short- and long-term structural implications will be shared during our meeting here.

12 For me the Executive Committee is the leadership of world Lutheranism. I look to you to lead the communion of Lutheran churches in an authentic witness and service as we approach the end of this century. I know no better way to seek your guidance for the daily work in the Federation than to continue to share with you some reflections on the understanding of the Lutheran World Federation as a communion and the implications of this for our service.

13 In the following I would therefore like to move from the center of our evangelical faith, which is rightly acknowledged among us to be the starting point of every discussion of ministry, and speak about three areas of concern to which that faith must be addressed at this moment of history, namely, our self-understanding as a Lutheran World Communion, our ministry of service in the cause of reconciliation and peace and discuss some specific proposals for the churches' peace agenda.

I. TOWARD A LUTHERAN WORLD COMMUNION

1. The way we have gone

14 The Lutheran World Federation today is heir to a developing world Lutheran self-consciousness dating back to the end of the 19th century. The Swedish scholar, Bengt Wadensjö sees the beginnings in the Allgemeine Evangelisch-Lutherische Konferenz (AELK), first convened in 1868, whose membership soon spread beyond Germany. In the aftermath of World War I, American Lutherans became involved. E. Clifford Nelson writes that 1917-1920 became one of the most significant eras in Lutheran history because "the events surrounding and following the war catapulted Lutherans into the 20th century with great force and velocity ..." The Lutheran World Convention met three times prior to World War II (1923, 1929, 1935), and just 39 years ago in Lund the first Assembly of the LWF (1947) was convened. Next year we are celebrating the 40th anniversary and we are on our way into the 21st century.

15 Any student of Lutheran cooperation over these years will see the evolution of an ecclesial self-consciousness. The years between the wars were marked by a melding of American and European church systems. As Wadensjö observes: "The profile of the Lutheran cooperation movement grew and developed from this confrontation." And surely in recent years, especially since the Sixth Assembly in Dar es Salaam, the strong voice of the churches in Africa, Asia and Latin America has become a major ingredient. With the Assembly in Budapest in 1984 the churches in Eastern Europe reached their fullest participation in the life of the Federation.

16 Furthermore, theologically - but not only theologically - a most significant stage in the self-understanding of the Lutheran World Federation was reached in Budapest with Assembly statements on the "Self-Understanding and Task of the Lutheran World Federation," and on "The Unity We Seek." It is important to look at these two statements together in order to avoid, on the one hand, an introverted concept of self-understanding and, on the other hand, a lowest-common-denominator concept of unity. Even more important is the fundamental role in both statements of the concept of communion (koinonia). The Lutheran World Federation is an "expression and instrument" of this "communion in which the Lutheran churches of the whole world are bound together." "The true unity of the church ... is expressed as a communion in the common and, at the same time, multiform confession of one and the same apostolic faith." In this period following the Assembly it is our task

to develop this fundamental concept of communion, and see what direction it offers for how we understand ourselves and consequently for how we understand and address our tasks.

17 In 1982, Vilmos Vajta presented an address to the LWF Executive Committee, to mark the 35th anniversary of the Federation. In the section of that address entitled "Communion as Committed Covenant," he spoke of the "problem of the ecclesiological character of the Lutheran World Federation" as a "constantly recurring question." He noted the debate carried on prior to the Helsinki Assembly, and that it was begun again following the 1979 meeting of the Executive Committee. Papers by Daniel Martensen and Harding Meyer were the catalyst. The two statements from the Seventh Assembly mark the latest stage in the ecclesiological debate. In taking that step, it was entirely consistent for the Assembly to amend the Constitution, Article III to read: "The member churches of the LWF understand themselves to be in pulpit and altar fellowship with each other." It is for us to shape the Federation and its work accordingly, always being open to further developments in our ecclesiology. The "problem" of ecclesiology is gradually becoming our most important asset.

2. A theology of communion

18 A word- or concept-study of koinonia is not called for here. But it may be useful to recall two well-known places where the term appears. One is the apostolic greeting at the end of 2 Corinthians: "The grace of our Lord Jesus Christ, and the love of God, and the koinonia tou hagiou Pneumatos be with you all." The German translation renders koinonia Gemeinschaft; the standard English has been communion, though the Revised Standard Version has used fellowship or, as an alternative reading, participation in. That sense of participation is crucial to Paul's meaning. It was caught already in the Vulgate which renders koinonia communicatio rather than communio. The communion of which we speak is first and foremost a participation in God, the Holy Spirit.

19 The second citation is the third article of the Apostles Creed: "I believe in the Holy Spirit, the holy Christian church, the communion of saints (communionem sanctorum), the forgiveness of sins, the resurrection of the body and the life everlasting." Though the intention of the words communionem sanctorum has been a battleground for scholars, the longest interpretive tradition regards them as amplifying the meaning of church - i.e. it is the communion of all the saints. At the same time a translation can be defended which points to the underlying objective basis for sanctity, namely those who partake in that which is holy (sancta), i.e. the word and sacraments.

20 These two citations set forth the two-dimensional character of the communion concept as the Johannine epistles echo it: "that which we have seen and heard we proclaim also to you, so that you may have koinonia with us; and our koinonia is with the Father and with his Son, Jesus Christ" (1 John 1:3).

21 We might sum up in three points:

22 a) Communion is participation in the Holy Spirit, a gift given through the gospel and the waters of holy baptism. It is, thus, an eschatological reality. Present now in faith, it points to the future consummation.

23 b) Communion is bodied forth in the visible fellowship which is the church. As church, the Christian communion is given Christ's mission in the world: to proclaim the reign of God in Christ and through its acts of worship and service, diakonia, to be a sign of that reign here and now.

24 c) As an ontic reality in the world, the Christian communion has an organizational or institutional aspect: how it is organized, how its tasks are apportioned, and the like. In this sense the LWF is both an instrument for the communion of Lutheran churches and to the extent to which it includes all Lutheran churches in altar and pulpit fellowship the expression of this communion itself.

25 One may not prioritize these points; they are inextricably bound together. The spiritual and eschatological communion must find concrete expression in the church because it is a real fellowship or family which is called together and created by water and the Holy Spirit and which finds its sustenance in the Word and bread and wine. One must not confuse the church as eschatological sign with the consummation to which it points, but neither may one neatly separate the two realities as do those who are wont to escape hard ecclesiological questions by retreating into a platonic "invisible church." Even the organizational question - though more peripheral in the sense that it can take various forms - is entailed simply because the church, the communion, is a real, objective fellowship.

26 Both in the New Testament and the church's Tradition, "communion" like "church" has two applications. Just as there is the local church, so there is the local communion. And just as there is the universal church, so there is the universal communion. But though the local expression of communion is fully the church in that time and place, no local communion may isolate itself from the other local communions. There can be no such thing as a solitary church any more than there can be a solitary Christian.

27 In his exposition of the Creed in the Large Catechism Luther makes the connection between the concepts of communio and unity. He writes: "I believe that there is on earth a little holy flock or community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind, and understanding. It possesses a variety of gifts, yet is united in love without sect or schism." Luther then proceeds to tie this to sanctification.

28 Likewise in Luther's early 1519 treatise on the eucharist (The Blessed Sacrament of the Holy and True Body of Christ and the Brotherhoods), the Reformer reflects on how in receiving Christ we receive all the members of his body. This explains in a most powerful way what the nature of communio is. Because we have received each other in the sacrament we can ourselves no longer be isolated from others. We can no longer be the church apart from each other. Such an image explains why the concern for church unity is a necessary implication of partaking in the sacraments, of having faith in Christ. On the parish level it means that the parish cannot be the church except in its linkage to the whole body of Christ. Add to this the explication of the image of the body of Christ as a unity between Christians in joy and suffering (1 Cor 12) and see how we are led not away from but with the Bible and our confessional writings into the challenges of our time - challenges for Christian unity, witness and service.

29 Reflecting on the Jerusalem Council (Galatians 2), Peter Brunner has

written:

30 Church fellowship is an ecclesiological factor which touches and comprises all local ecclesiae as well as all larger "fields". The isolation of an individual local church or a group of such individual churches, of such a kind that the bond of church fellowship with the remaining local churches and areas were cut off, radically contradicts the divine nature of the church.

31 Present-day Christianity characterized by its Christian World Communions and denominations has blurred the Biblical and patristic distinctions between local and universal. We have federations and alliances which are universal, and we have towns where congregations adhering to different confessions/denominations exist cheek by jowl. But Brunner applies the same logic of the communion concept. No denomination or Christian World Communion may isolate itself from the rest.

32 Having attempted in a preliminary and most inadequate way to share some reflections on the concept of communion as it has evolved during the history of world Lutheran cooperation and to suggest what that concept may imply, let me develop briefly its application to three areas of concern: (a) relationships within the LWF, (b) ecumenical relationships, (c) witness and service.

3. Relationships within the LWF

33 It was perfectly consistent for the Seventh Assembly both to adopt the self-designation Lutheran Communion and to amend its Constitution by adding the pulpit and altar fellowship clause. Communio in sacris is fundamental to being in communion. Again to cite Brunner:

34 Church fellowship includes concrete factors which belong to it by necessity, as for example, koinonia in the Lord's supper and the formal and actual exclusion of such doctrines and attitudes which are inconsistent with the truth of the one gospel.

35 This, of course, is just another way of saying what CA 7 affirms when it makes the proclamation of the gospel (and thus the ordained ministry - Art. 5) and the proper administration of the sacraments the constitutive marks of the church. It also reminds us that while altar fellowship is a fundamental component of being in communion, more is implied. On the level of world Lutheranism we cannot, for example, forever evade the question of mandate or authority. In other words, we must raise the question of doctrinal and disciplinary standards. Actually, of course, the Lutheran World Federation has not been able to avoid acting like a world church on occasion. Sooner or later we must decide whether we should regularize what we have done ad hoc. We need to speak openly about the authority proper to a world communion and how it should be exercised in a manner consistent with our evangelical orientation.

36 I would like to prevent any misunderstanding on this point. The concept of Lutheran communion is not advanced to concentrate more power in the LWF headquarters. On the contrary it apportions equal right and duty to all member churches in a truly committed partnership. It relates these churches to each other, not primarily through an office in Geneva but as a reality based on common faith and expressed in common witness and service. The authority is a shared authority. The

necessary secretariat is not the communion itself.

37 The question of pulpit and altar fellowship cannot be separated from the ecclesiological question of the nature of the church. One must ask whether the total autonomy the various member churches insist upon is really necessary or even compatible with a Lutheran ecclesiology. There are no specific theological reasons why there should not be one Lutheran church across national or ethnic borders! Only such non-theological factors as language or national legislation have dictated this. The question becomes the more pointed as an international Lutheran ecclesiological consciousness grows. The point at which the question of the mandate of the LWF comes up with full impact is in our ecumenical work, in particular in the reception process. In relation to the Roman Catholic Church or the Anglican Communion or the Orthodox church the question is often raised as to who finally declares that the results of a given dialogue are received, i.e. accepted by the Lutheran Communion? But the question has relevance also to the task of mission as well as to service and witness for peace, justice and human rights.

38 What does the question of communion imply for our relation to those Lutheran churches which refuse membership in the Lutheran World Federation? First of all we must acknowledge the real painfulness of the situation. It is perhaps more painful for us since we must, in a very real sense, regard these churches as part of the Lutheran Communion on the basis of their own confession. And so we are obligated to remain open to them and in contact with them. At the same time, however, we must candidly acknowledge that it is they who have erected barriers to the practice of communion if they refuse that altar and pulpit fellowship which expresses the very essence of communion. From this perspective, therefore, to refuse altar and pulpit fellowship is to call into question our confessional understanding of unity. Difficult as it may be, we must keep working on this relationship in ways open to us. We should not regard this task as less important than establishing unity with churches of a different confession and tradition. It is my hope that some sort of a forum for talks with Missouri Synod-related churches could be established

4. Ecumenical Relationships

39 Our fractured ecclesial situation requires us to apply the biblical and traditional concept of koinonia to interconfessional contexts, and thus to speak of the Lutheran Communion as well as of the Anglican Communion. Such usage is, however, fraught with the peril of confessional isolationism. We should speak of a Lutheran Communion only in view of the whole church. The Assembly's Statement on Self-Understanding does that quite clearly: "The Lutheran churches of the world consider their communion as an expression of the one, holy, catholic and apostolic church. Thus they are committed to work for the manifestation of the unity of the church given in Jesus Christ."

40 Actually this concept of communion connects with similar emphases among our bilateral partners. At the Extraordinary Synod in Rome last year, the bishops noted that "the ecclesiology of communion is the central and fundamental idea of the <Second Vatican> Council's documents." In the section Ecumenical Communion, they continued: "Basing itself on the ecclesiology of communion, the Catholic Church at the time of the Second Vatican Council fully assumed her ecumenical responsibility. After these twenty years we can affirm that ecumenism has inscribed itself deeply and indelibly in the consciousness of the Church. We bishops ar-

dently desire that the incomplete communion already existing with the non-Catholic Churches and communities might, with the grace of God, come to the point of full communion."

41 In an address to the Anglican-Lutheran Society, Canon Christopher Hill suggested that the difficult questions of ministry and episcopé be addressed from an "ecclesiology of communion." Anglicans, he said, have tended to make of communion a clerical concept, thereby diminishing its richness. The Inter-Anglican Theological and Doctrinal Commission has made the concept of communion basic to its discussion of local acculturation of particular traditions in the universal church.

42 In my talks with ecumenical partners it has been observed with appreciation that a greater clarity about the ecclesial nature of the LWF is on the agenda, and they see it as helpful for the ecumenical process.

43 These examples will suffice to illustrate the obvious. A heightened sense and practice of communion among Lutherans - so long as it retains an appropriate openness ecumenically - positions us better in our ecumenical relationships. An ecclesiology of communion does not, of course, relativize the importance of doctrinal clarity. But it will assist us in separating the central from the peripheral by making possible a healthy theological diversity within the communion of saints. We need to ask ourselves what ecclesial structures best safeguard legitimate theological and devotional diversity while maintaining the communion of the whole church.

44 A final observation in terms of immediate implication for the LWF of its position in Budapest on LWF as a communion is that our ecumenical task becomes even more important in the future. The Institute for Ecumenical Research in Strasbourg and our Secretary for Interconfessional Dialogue and Ecclesiological Research in the Department of Studies will continue to render their excellent services in this field together with the General Secretariat. The arrival of an Assistant General Secretary for Ecumenical Affairs later this year will enhance our input in areas not yet adequately covered, such as ecumenical coordination within "the house in Geneva", closer contact with regional ecumenical councils, such as All Africa Conference of Churches, preparation of the reception process in our member churches, local ecumenism and ecumenical advocacy in our constituency. All this will strengthen the Lutheran communion.

5. Witness and Service

45 The concept of communion is not relevant only to the nature of the church itself. It offers a significant way of viewing our tasks. The Assembly Statement on Self-Understanding says: "This Lutheran Communion of churches finds its visible expression in ... common witness and service <and> in the joint fulfilment of the missionary task ..." That assertion should function on several levels. It suggests that Lutherans have a joint responsibility to carry forward the mission of Christ in the world. But it also suggests that Lutherans are open to and obliged to join with other Christians in ministries of witness and service.

46 At a very profound level the Christian communion is related to the total human community - indeed to the cosmos. Therefore in our struggle for peace, justice, human rights, and for the care of God's world and creation, we are expressing the nature of the Christian communion as the continuation of the servant role of Christ. Christian communion has to be incarnated in the human community. Christian communion and diakonia are inseparable.

47 As sign of the coming kingdom, God has set the church to express his will that all creation is to be one communion. The church as the communion of the faithful is to point the human community to the future by demonstrating, however imperfectly, the ethics of the future in the present chaos. Thus the indicatives of the gospel that in Christ the reign of God has broken through. Thus the imperatives to loving service, to diakonia in the broadest sense of this word - addressing all personal and collective human needs and despairs.

48 That is why the ecumenical task is so urgent. Not for the sake of the church, but for the sake of the world - of the whole human community. There is no unclarity on this point in the teaching of Jesus or in the tradition of the church. There is only human blockage to blur the image and dull the sign. A vital Lutheran Communion is not the answer to that immense task, but it is a beginning; it is where we Lutherans must begin. At the same time, we must bend every effort to broaden and deepen the communion ecumenically; to work a step at a time toward the full expression of that unity which is ours in the one Lord, one faith and one baptism.

49 In the following I will develop the servant role of our communion in relation to one main issue: peace and human rights. This theme is chosen for several reasons. We are in the UN year of peace. We are daily involved in proposals for a far-reaching peace role for the churches both because we are the Christian communion in this world and more specifically, of course, because we are dealing with the greatest threat to the human community, the danger of total annihilation of God's creation at the hand of humankind itself.

50 We will not deal with all aspects of the peace issue in substance. Some of its aspects will be dealt with under different agenda points, such as South Africa and Namibia and the south-north dimension under reports on Latin America and Central America.

II. TOWARD A COMMUNION IN SERVICE

1. International Affairs and Human Rights

51 The Lutheran World Federation has repeatedly formulated its position on peace, justice and human rights. In a statement from this committee last year, the LWF dedicated itself to intensify ecumenical action for peace, justice and human rights. The Executive Committee also took an important step towards strengthening our profile in this field by accepting the proposal for upgrading a position in the General Secretariat to that of an "Assistant General Secretary for International Affairs and Human Rights". In the first week in office, the new Assistant General Secretary had to concern himself with such emergencies as the increasing violations of human rights in El Salvador and the escalation of oppression in South Africa, and to guide our response and action. He also had to take immediate responsibility for preparing our report to this meeting on the Helsinki follow-up as you had requested. In addition he is planning the joint Roman Catholic/Anglican/Lutheran Consultation and visitation program on Namibia as conveyed to you in my report on South Africa and Namibia.

52 All these areas of trouble have thus their corresponding point on our daily agenda. We are moving towards a more effective implementation, a

more systematic follow-up of statements made, a more ecumenical design in our actions and hopefully to a broader impact of our witness and service.

53 In the field of human rights the Assistant General Secretary will assist the General Secretary in coordinating and implementing a number of specific recommendations from the Assembly and from this body such as the establishment of a UN High Commission for Human Rights. We will pursue the proposal for and we will continue to promote international standards for religious freedom in support of the proposal for a UN Convention on Religious Freedom. We welcome the decision by the UN Human Rights Commission to appoint a special rapporteur for Religious Freedom and we will establish contact with this office. We will give more emphasis to the recognition and promotion of the rights and concerns of women.

54 In its discussions of the Assembly resolution on Human Rights, the LWF National Committee in the GDR has proposed the establishment of a joint ecumenical human rights office. This office should relate to and support the work of the WCC, LWF, CEC and WARC in Geneva. The proposal itself testifies to the high priority of defense of human rights and human dignity inherent in the Christian message and it recognizes the close collaboration in this field which already exists among the organizations mentioned. This proposal merits further exploration.

55 The intensified work in the LWF on issues such as root causes of social and economic injustice and the question of land will contribute to a clearer profile in our advocacy for north-south justice.

56 The international debt crisis which is a main contributory to the suffering of the people of many nations, particularly in Latin America and Africa, can only be solved by a morally based political determination in the rich industrialized nations "in the north". The Lutheran churches in Latin America at their recent Congress in Caracas have made it abundantly clear that this is a major issue in their biblically based public ministry for peace, social justice and human rights.

57 The global issue of peace has several dimensions which we need to address with more resolve and cohesion in the future. But we also have to relate word and action, witness and service. The credibility of LWF statements is at stake if they are not seen to mobilize the churches. Our words about peace and justice are often not heard because they are not accompanied by actions. A reasonable follow-up of peace statements would be for church leaders of member churches to bear witness to the authorities about their moral duties as leaders of the nations and to encourage them in their responsibility in ending wars and maintaining peace, and to plead with them that they dedicate themselves to acts for freedom and human rights. In a case where church leaders of LWF member churches feel that they cannot associate themselves with the actions taken by the Assembly or the Executive Committee, then at least they should take their membership so seriously that they inform LWF about their disagreement. This would honor the nature of our partnership in communion; only through an open dialog on matters of dispute can we maintain this partnership.

2. Where are we in the UN Year of Peace?

58 The overall situation for peace has to be addressed in its south-north and also east-west perspectives. Regional and global implications should be taken into consideration. The general political situation in

this UN Year of Peace has not matched the hopes expressed by the summit meeting of the two superpowers in Geneva last year.

59 In Geneva the Commission on Disarmament concluded its Spring session with the usual dismal report of no essential progress. Likewise the disarmament talks between the USA and the USSR have continued to belie their own significance by an absence of decisive positive signals.

60 In fact already most of the world has forgotten that something is taking place in Geneva which could be essential for disarmament and global security, and most of those who do remember have become disillusioned.

61 In Vienna the Mutual Balanced Force Reduction (MBFR) talks drag on into their twelfth year without yielding any fruits.

62 The Helsinki process is in danger of suffocating before its next review conference scheduled for Vienna in November this year. Within the framework of the Helsinki Agreement, and as an integral part of the process between the second review conference in Madrid in 1982 and the third in Vienna this year, several separate conferences have been held. Three of these have been abortive in terms of final documents: the Human Rights Consultation in Ottawa in 1985, the Cultural Forum in Budapest, also in 1985, and the Human Contact Forum in Bern in 1986.

63 The "Conference on Confidence Building Measures and Disarmament in Europe" after a slow start in 1984 in Stockholm, has however gained some momentum in its agenda on verification of military maneuvers, and this may enhance security for both sides.

64 The dismal situation for nuclear disarmament is well described in the official Final Declaration from the Third Review Conference on the Non-Proliferation Treaty which took place in 1985 and was attended by 71 states, among them the two major nuclear weapon states. After having reiterated continued support for such noble objectives as the prevention of the proliferation of nuclear weapons and the cessation of the nuclear arms race and having reaffirmed the conviction that this is essential to international peace and security, the declaration noted with regret that the development and deployment of nuclear weapon systems had continued during the period of review (1980-1985). The document also recalled that the bilateral negotiations between the Union of Soviet Socialist Republics and the United States of America which were held between 1981 and 1983 were discontinued without any concrete results, and that negotiations of a comprehensive test ban treaty had not yet been initiated. It noted further the lack of progress on relevant items on the agenda of the Conference on Disarmament, in particular those relating to the cessation of the nuclear arms race and nuclear disarmament.

65 The Conference noted dryly that two important review conferences had taken place since 1980 and a Special United Nations General Assembly on Disarmament in 1982 "without any results in matters directly linked to nuclear disarmament".

66 The Conference also noted "that the last five years had thus not given any results concerning negotiations on effective measures relating to cessation of the nuclear arms race and to nuclear disarmament."

67 Just as these conferences have made us painfully aware of the failures of our negotiations for peace, once again we have been reminded how vulnerable our world is to the failure of our own technology, in par-

ticular those relating to nuclear realities. The Chernobyl accident occurred in a power plant for peaceful use of nuclear energy. The radioactivity that was released caused fears over a whole continent and served as a reminder of the deadly and frightening power of nuclear arms.

68 Chernobyl furthermore demonstrated our interrelatedness and interdependency as nations and people. It raised the level of consciousness of the inherent danger in all technological advances too complicated for the human mind and skills to master. It raised a warning signal against basing our future security on systems which are so technically sophisticated that they cannot be controlled.

69 As with all disasters, Chernobyl caused a lot of rumours in the first days - from the report of two perished to an estimated death toll of 20.000. Rumours can only be dispelled with quick and trustworthy information. As regrettable are the ideologically based attempts to exploit the disaster. The heroism of those who sacrificed their lives to rescue their coworkers or to avoid an even larger catastrophe was not observed by those who took advantage of the tragedy as a welcome means to reinforce cold war attitudes. When one nuclear power reproaches the other in terms of nuclear security the hypocritical shallowness becomes as obvious as it is eloquent. The well planned continuation of nuclear tests and continuous violations of the non-proliferation treaty may cause a graver threat to humanity and places a greater moral burden on the perpetrators than this one uncalculated accident.

70 All nuclear powers must learn from Chernobyl and all non nuclear powers should become actively concerned. It has at least for a moment awakened the world to ask anew if the nuclear option does not mean that humanity subjects itself to a terminal experiment. For the churches it raises one burning question: is this issue simply too big in its economic and political dimension for the churches to even dare to approach from the moral perspective? Or does not precisely the immensity of the problem and the finality of its consequence demand an answer based on ethics and faith?

71 It is significant also that in this year of peace the headlines have been dominated by one of the most horrendous proposals in mankind's history of war and peace, the so-called "Strategic Defense Initiative" (Star Wars). The body of evidence from both scientists and military experts, and the assessment of state leaders around the world, clearly argue that this initiative should be taken off the program. If its theory can be translated at all into technically realizable systems, at best it spells security for one nation and insecurity for the rest, including that nation's allies.

72 In summary that what has caught the headlines of the media in this year of peace so far has not been agreements or measures for arms control and disarmament. It has rather been the declarations of non compliance with existing agreements, announcements of new initiatives to escalate the arms race, and almost routine reports of failures in talks.

3. Challenges to the Churches in the Year of Peace

73 Now we must ask what the situation is in our member churches. What have they for instance done with respect to following-up last year's LWF resolutions which urged our member churches "to take a clear stand against the further militarization of outer space by urging all governments to abandon all forms of participation in such an enterprise"?

74 In the present situation the arms race poses new and searching questions of loyalties. The "west" finds itself in a dilemma because few of its nations are used to identifying themselves as part of the problem of destabilization and threat to global security. To their embarrassment they find themselves in company with those who bear the main responsibility for the present sad escalation of the arms race. The initiatives from "the east" cannot with any integrity be brushed away as mere propaganda or as disguised expansionist politics.

75 The present situation also poses a challenge to the churches worldwide. Are we able to free ourselves from our national and ideological contexts in such a way that we may openly and clearly name sources and unmask questionable designs. Is it not the role of the churches to free themselves as far as possible from their alliances and obligations to the state that they can dare raise their voice against ills and evils on every hand, without being rightly accused of running the errands of a particular ideology?

76 In the present context it would mean that we should dare to say that the concrete proposals for arms control and disarmament by Secretary General Gorbachev represent a more genuine contribution to the peace process than does President Reagan's threat of star wars, continued opposition to a test ban, introduction of a new generation of chemical weapons and their deployment, and his declaration of intent to abandon compliance with the SALT II agreement.

77 If the moral strength of the Christian churches is ever tested, it is when nations which embrace the faith of the churches and welcome their activity become perpetrators of and collaborators in oppression and injustice and become the propelling agent in arms race and militarization. This applies not only to South Africa, Central and Latin America, but also to the USA and Europe. Indeed, as Christian churches we need to repent before God for our complicity in these developments, to raise our voices in words which will be heard because they are honest, and to witness in acts which match these words.

4. Some Reflections on the Helsinki Process and the Churches

78 In spite of the generally dismal picture painted above, LWF and its member churches must make the observation that the Helsinki process has yielded some positive results not only for the life of the churches but also for the people. There are several signs of a new climate and improved working relations between church and state as a result of the Helsinki Final Act. The churches have given major attention to the aspect of human rights and human contacts. It is obvious that more needs to be done in both these areas and, if the spirit of détente and cooperation is strengthened and not weakened, more can be done. LWF member churches in the "Helsinki Final Act area" have to a varying degree participated in ecumenical programs, notably that sponsored by the Conference of European Churches together with its USA and Canadian counterparts.

79 On the basis of recommendations from our Budapest Assembly, the LWF Executive Committee has instructed the General Secretary to report on possible ways to contribute to a strengthening of the Helsinki process. To this end I called an ad hoc working group which met in Geneva last month. Proposals coming from this group will be placed before the Executive Committee here in Munich.

80 Amid rumbling from groups, many religious groups included, who want to torpedo the whole spirit of détente and return to cold war and confrontation, it now seems critical that the Helsinki process should receive all moral support and creative input from those non-governmental organizations including the churches, which are dedicated to cooperation and reconciliation. We need to continue to engage our member churches not only in the areas of human rights and human contacts, but in support of the whole Helsinki agenda including confidence-building measures serving increased cooperation, security and disarmament in Europe. Security is built by a complex of components in dynamic interrelation; to play one element against another is counter-productive.

81 In terms of the Stockholm agenda, support should be given to such key proposals as the principle of non-use of force. The proposal for a chemical weapons-free zone in Europe should be set in the context of a global and comprehensive ban on chemical weapons. Such a ban should outlaw the stock piling and deployment of new chemical weapons as well as the destruction of those already in existence. It would also seem natural for us to render moral support to proposals designed to make the European military environment more open, predictable and stable, in order to make confrontation less likely and to avoid destabilizing incidents. It is time we recognized the true interdependence of peace and justice. We cannot seek peace first and then justice; peace grows out of justice and justice needs peace.

82 In terms of human rights, we still need to pursue such goals as increased room for normal church activity, greater openness for human contacts and exchange across borders and a freer flow of information.

83 While the international church forums can maintain support for the Helsinki process in west and east, the churches within each nation carry a special responsibility to develop adequate proposals for overcoming deficits in their region in fulfilling the provisions of the agreement. This can be done in a responsible dialog with the state authorities in compliance with the standards of the Helsinki Final Act. This is in fact what is happening in several states where LWF has member churches.

84 There should be no doubt that the Lutheran World Federation is committed wholeheartedly to supporting the declaration of intent known as the Helsinki Final Act, and to its further development in the interest of cooperation and security on a continent where two world wars started. How we shall organize our support is a matter for further discussion at this meeting.

85 In the search for a genuine and lasting contribution which the churches can make toward peace, two ideas have caught the imagination of Christians around the globe; these are a Peace Council, and an ecumenical and interreligion day of prayer for peace, to be held in Assisi.

III. TOWARD AN ECUMENICAL MEETING OF CHURCH LEADERS FOR PEACE

86 The proposal by Professor Carl Friedrich von Weizsäcker to the Kirchentag (German Protestant Church Congress) in Dusseldorf in 1985 that the churches convene a Peace Council has been recognized worldwide as an idea worth pursuing. Several individuals, church groups, churches and church organizations have declared their support.

87 The main thrust of von Weizsäcker's summons was as follows:

88 "We ask the churches of the world to call a Council of Peace. World peace is essential today to the survival of mankind. But peace is not assured. In an ecumenical council summoned in the name of peace, the Christian churches, aware of their common responsibility, must make a statement that humanity cannot fail to hear.

89 Time presses. We ask church leaders to do everything they can to see that the council convenes as soon as possible. We ask parishes and congregations to lend strength to the call for a council through their emphatic support."

90 The Kirchentag adopted this call and made it its own. Noting that a similar proposal had been made in 1934 by Dietrich Bonhoeffer, the Council of the Evangelical Church in Germany also adopted the idea and agreed to develop it further.

91 At the Vancouver Assembly of the World Council of Churches in 1983, the delegation from the Union of Evangelical Churches in the GDR revived this 50-year old proposal; however,the General Assembly opted for a broader concept "Justice, Peace and the Integrity of Creation" to be the theme of a WCC event, with an open invitation to everyone interested to join in.

92 Although a rapprochement has been made between these two basic concepts, it seems clear that the idea of the peace council and the WCC proposal in their present form are not identical. In a letter of February 20, 1986 to the WCC member churches, the proposed event in early 1990 is described as "a forum for sharing experiences and insights and an occasion for deepening and enlarging the ecumenical covenant by serving as a focal point in the conciliar process of covenanting for justice, peace and the integrity of creation".

93 Perhaps it is the creative tension between these two ideas which has made it possible to arouse a lively interest and to initiate a process which cannot any longer be stopped.

94 This is not the place to report on all those churches which have committed themselves to this process; suffice it to say that there has been considerable interest voiced also within the constituency of the Lutheran World Federation.

95 When this Executive Committee met in 1985, your Statement on Peace and Justice supported "the idea of convening an ecumenical and global peace council which would also consider urgent problems of justice and care for the endangered creation". The wording reflected the Executive Committee's concern not to choose between the two concepts, in order that neither one should be excluded at this stage.

96 The Officers in their meeting in February 1986 received a report from the General Secretary about the development of the idea and drew up a set of guidelines for further LWF involvement. On this basis I have been actively pursuing the idea of a global peace event in my discussions with representatives of member churches and national committees and in addressing church audiences in Europe, Africa and Latin America. The "Peace Council" has been on the agenda in talks with the Russian Orthodox Church, the Anglican Communion, the World Alliance of Reformed Churches, the Conference of European Churches, and in the Vatican with Pope John Paul II, Cardinal Willebrands of the Secretariat for Christian Unity and Cardinal Etchegaray, President of the Commission "Justice and Peace". Several talks have been held, and close contacts

maintained, with the World Council of Churches. The idea of the Peace Council has also been raised in conversations with representatives of various governments in east and west Europe and Africa. It was also the subject of my address to the World Congress for International Physicians for the Prevention of Nuclear War (IPPNW) at their Sixth Congress in Cologne/FRG at the end of May this year. The matter has been discussed in correspondence with Professor von Weizsäcker, the Vatican and some of our member churches.

97 It is exciting to observe the plethora of initiatives, concepts and proposals which have emerged out of this unstructured and non-directed process. Frustrations about a lack of leadership, or about a struggle for "ownership" of the process, have been noticeable, but should not overshadow the strong evidence of a committed search for a genuine and broad Christian contribution to the peace process. The fact that the discussion has been open, has given people on various levels of church life and with various degrees of closeness to the church leadership, a chance to participate. This is an indication of how the process itself may be of importance and not only the end result.

98 In the following I wish to develop what I hope may be the stance and policy of the Lutheran World Federation, following the direction agreed upon by the Officers meeting in February.

99 The idea of a Peace Council should continue to have full support from LWF and we should continue to assist in developing its concepts and its implementation.

100 The term "council" should be abandoned to remove an obvious obstacle for certain churches, and another term should be agreed upon such as "world meeting", "convention", "convocation", "assembly", "church summit", "ecumenical peace meeting","church leaders global meeting", "ecumenical meeting of church leaders for peace". In the following, the term "Ecumenical Meeting of Church Leaders for Peace" is used.

101 The purpose of the Ecumenical Meeting of Church Leaders for Peace should be to provide an authoritative word on peace on behalf of the worldwide Christian community. It should offer an understanding of peace which is relevant in the nuclear age and which will reflect the conviction that international and national conflicts cannot be solved with the use of nuclear weapons. This amounts to an expectation that the churches should pronounce a Christian teaching of peace in the nuclear age. This teaching could play the same role in the next century as Augustine's reflections on the "Just War" have done up to present times. His teaching on the Just War was developed further by several teachers in the church and reflected in confessional documents as in the Augsburg Confession, art. XVI.

102 The pronouncement of a teaching on peace in the nuclear age cannot be a political document in the sense that it would discuss various strategies or specifics on arms control and disarmament. Nor can it deal with all aspects of peace, justice and the integrity of creation. Such issues have to be addressed continuously by the churches. The event should "be understood to be a onetime, <u>one issue</u> ecumenical event" (Officers meeting, February 1985.)

103 We are in fact asking here that the question of nuclear weapons be clarified as a matter on which the faithful have to say "yes" or "no" <u>on the basis of Christian Faith</u>. A number of individual christians, church leaders, churches and world church bodies have already declared

the existence, threat of use, and actual use, of nuclear weapons to be a violation against God the Creator, Redeemer and Giver of Life. The time has come when all churches need to address urgently this most critical of all issues facing humanity in such a way that it is moved from the category of individual opinions, statements of church leaders and resolutions of assemblies to acquire the dignity of Christian teaching. This teaching would be studied in the seminaries, preached from pulpits and taught to children and young people in catechism and for their confirmation -- to quote von Weizsäcker "the council must speak with mandating power and its pronouncements must be binding".

104 Obviously such a position would have its impact on the whole ethic of war and peace, and reach beyond the sphere of the faithful.

105 What would be the process leading up to such an ecumenical meeting of church leaders for peace? "The process of developing the council should have an inherent value in contributing towards peace..." (Officers meeting, February 1986).

106 It is imperative that the process itself be regarded as a prerequisite for the final declaration. Full participation from the congregational level upwards in all churches will be a driving force towards a summit and in itself a creative process in which reflection and action constitute a whole and provide insights for the more theoretical theological study. Each Christian church should be challenged to commit itself to such a process within its own structures and according to its own traditions. Wherever possible churches should combine their efforts in an ecumenical witness nationally, regionally and globally. The different confessional and ecumenical organizations would serve as catalysts and amplifiers.

107 Both the Pope's initiative for an ecumenical prayer day in Assisi in 1986 as well as the WCC Assembly for Justice, Peace and the Integrity of Creation in 1990 fit into this scheme. At the same time it is clear that none of these are "the event" about which we are speaking -- it should not be tied to present institutional structures. The WCC Assembly could be the penultimate stage, after which the focus should be set on developing the teaching of the total Christian communion on peace in the nuclear age.

108 No greater single challenge has ever before been set before the ecumenical movement in its broadest sense. The goal of an authoritative Christian teaching on peace cannot be reached without full and committed participation from the Roman Catholic church and from a majority of the evangelical churches who are not yet integrated in the organized ecumenical movement, even if they confess their faith in one holy Christian church. It is this one holy Christian and Catholic church whose voice has to be heard in a united, clear, simple, Biblically based renunciation of the power to destroy God's creation, in affirmation of peace, justice, freedom, human dignity and well-being for coming generations.

109 When will this day come when the church of Christ, as his body in this world and as his people is able to make this bold confession? Certainly not in two years. No date can be set. We are speaking about a process where the Holy Spirit will guide the churches towards that "Kairos" when all shall confess. Are there any hopeful signs? Indeed there are. In several churches serious work is being undertaken to study the issue of nuclear war. Statements of increasing clarity and conviction are being made not only from international church conferences like our

own Assembly in Budapest and the WCC Assembly in Vancouver, but also from regional church bodies like the Roman Catholic Bishops Conference in the USA and recently the United Methodist Council of Bishops also in the USA. The latter, in a very precise way, gave a clear and unconditional NO to nuclear war and to any use of nuclear weapons.

110 The Russian Orthodox Church and a number of our own member churches in east and west Europe have also taken a theologically based position against nuclear weapons.

111 We see a consensus emerging. Given continued engagement by the churches, and an increased level of international ecumenical cooperation, the day will come when the leaders of the churches of the world truly committed to the teaching of the Prince of Peace cannot but find each other in a common confession. That is the day for which we must work. That is the day for which we must pray.

112 The initiative by Pope John Paul II for a day of prayer in Assisi merits a few further comments in this context. His proposal has been welcomed by the Archbishop of Canterbury and by spokespersons for WARC, the World Baptist Union, WCC and LWF, among others. Invitations have been received for the LWF to participate in the meeting itself, and we have taken part in the consultative process in preparation for the event. It is clear that the day will be devoted to prayers, not statements or discussions. It has however been our concern that the concept of peace should be interpreted broadly, not only in individualistic terms as peace of mind and heart, but in social and political terms, avoiding any one-sided ideological interpretation. The Biblical fulness of the peace concept "shalom", as personal well-being in freedom and human dignity as well as social and economic justice must be expressed in prayer and articulated in Bible readings.

113 Since the Pope has invited leaders also of other religions for this day of prayer for peace, another of our concerns has been that we not only avoid syncretism but any appearance thereof. This is a concern shared by the organizers. The meeting might be explained not as a common prayer for peace, but as prayers for peace at the same time at the same place of people whose religion makes prayers a meaningful way of working for peace. Efforts should be made to avoid the impression that prayers are substitutes for actions; instead we should follow the time tested Christian motto "ora et labora" - pray and work for peace!

EPILOGUE

114 We pay especial tribute this year to two Protestant theologians: Karl Barth and Dietrich Bonhoeffer. The centenary of Barth's birth and the 80th anniversary of Bonhoeffer's birth should be observed with gratitude in the Lutheran world communion. Both have deeply influenced Christian thought and action in our time. As we have already observed, one of the most exciting proposals being discussed for the church's worldwide involvement in matters of peace was first proposed by Bonhoeffer fifty years ago.

115 Bonhoeffer speaks even today with clarity and intensity to Christians on all continents. His legacy gives direction wherever churches find themselves conscience-bound to resist trampling on human rights and violations of human dignity. No voice from the church fathers is more often heard in South Africa and Namibia and in Latin America than is Bonhoeffer's. His clarion call still rings to all Christians on all

continents under all systems:

116 "There are matters for which it is right to engage oneself without compromise. It seems to me that peace and social justice, or what it really means, Christ himself, is exactly that."

117 The life and theology of these two modern church fathers were shaped by the horrors or war. Their impact has been seen not only in the formation of the ecumenical movement, but also in its present life, including that of the Lutheran World Federation.

118 Karl Barth's monumental contribution to Christian faith in this century has recently been commemorated by theologians of all denominations. His commitment to the authority of the Word of God for teaching and life rekindled and sharpened the Reformation heritage of "Solus Christus" and "Sola Scriptura." Both he and Bonhoeffer spoke at a time when the church stood in danger of submitting to an alien authority and of accommodating to an ungodly ideology. Christians serve no ideology; they are subject only to the Word of God.

119 The legacy of these Twentieth Century fathers is ecumenical. Appreciative assessments of Barth's theology and ministry have come from Roman Catholic theologians, especially in respect to this issue of the final authority for the church.

120 Barth's ecumenical accomplishment, moreover, was not only dogmatic; it was also that of solidarity with Christians whose witness was expressed in divergent life circumstances. He engaged himself in particular with the churches of Eastern Europe where Christians after the Second World War found themselves in the midst of radical social change.

121 In that East-West question, one which dominated the debate in Europe after the war, Barth refused to exploit ideological differences and thus to absolutize political conflicts. His concern was always the life and witness of Christians in their actual situations.

122 Some may now find it strange that in the company of Barth and Bonhoeffer, I also pay tribute to a political leader whose personal links with the churches were tenuous. His life, however, demonstrated that there can be common views on peace, justice, and human rights between those who build on an explicitly Christian foundation and those whose views are formed by other value systems.

123 In clarity, conviction, and personal commitment to peace, justice, and human rights the life of the late prime minister Olof Palme stands as a challenge to Christians in our times.

124 As he addressed the Christian World Conference on "Life and Peace" in Uppsala on April 20, 1983, we heard a political leader who had discovered precisely through their peace work the relevance of the churches in the struggles of humankind. Speaking of the need to unite against nuclear war he said:

125 "In this, many Christians have played an important part. It is often through the churches and their organizations that the protest against the arms race has been channeled. The churches have made a tremendous contribution to the cause of peace.

126 "People want to seek the alternative. They long for another future, where one can live not in fear but in hope and confidence.

Where one can share with good reason a belief in the future, with service to others. In working to make this belief come true, the church can make yet another important contribution to the process of peace. Because it is not just a question of peace. It is life and peace."

127 This man whose life was to be cut short by assassination by some unknown enemy gave us this legacy:

128 "We must abhor violence in all its forms and work for dialogue and peaceful negotiations as the solution of conflicts. In this way we can create peace.

129 "We must use the material resources of the world to fight poverty and starvation, to encourage a positive development and a hope for a better future for the great masses in the world. In this way we can create peace with justice, we can preserve and promote life."

130 His address struck all of us with its force and moral conviction. With eloquence he set a common agenda for all people of good will, an agenda transcending the boundaries of faith and idology. In this spirit he ended his speech with a tribute to a pope:

131 "In the word of Pope Paul VI in his Populorium Progressio: 'The new name of peace is justice.'"

132 In their own unique ways these three witnesses have spoken to us about fundamental aspects of our communion in service. Their challenge is to move on a quest for a spirituality which relates Christian communion and human community. Are we on the way towards that spirituality which as the deepest expression of Christian life integrates communion and service? Thus could be filled the spiritual void of the present generation. Thus could we receive new direction for the life of the church. Thus could we be strengthened to face those challenges which God will surely present as a new century dawns.

REPORT OF THE OFFICERS

1. Opening

The Rt. Rev. Dr. Johannes Hanselmann greeted the participants and welcomed everybody on behalf of the Evangelical Lutheran Church of Bavaria. Although he was happy to host the 1986 Executive Committee Meeting, he expressed his regrets that the meeting place was not Papua New Guinea as originally planned. He nevertheless hoped for a good and fruitful meeting.

The Rev. Dr. Gunnar Staalsett thanked Bishop Hanselmann for the kind invitation of and help offered by the Evangelical Lutheran Church of Bavaria, when the difficult decision not to go to Papua New Guinea was taken.

Dr. Carl Gustaf von Ehrenheim led the opening devotions remembering especially President Kaldy in his prayers.

The General Secretary officially opened the meeting. He informed the Officers of his recent visit to Hungary and reported that it became clear to him that the President would not be able to participate in this meeting. He conveyed the President's best regards to the Officers.

The Officers agreed to share in the chairing of both the Officers' and the Executive Committee Meeting and requested the Rt. Rev. Dr. Hanselmann to take the chair.

2. Agenda and Time Schedule

The Agenda and Time Schedule were approved as presented with the understanding that changes could be made in the course of the meeting.

3. Introduction to the Executive Committee Agenda by the General Secretary

The General Secretary led the Officers through the time schedule of the Executive Committee Meeting including the one for special agenda items not contained in the general schedule. He clarified certain items and answered questions, drawing attention to two special sessions planned on Latin America and South Africa/Namibia. He commented on the Report of the General Secretary, which was going to concentrate on two or three basic themes only, while

the rest of the issues would be dealt with under the various agenda items. Regarding item 12, Listening to the Churches, the Officers were informed that the presentation planned during plenary would attempt to portray voices of representatives of several member churches from different parts of the world.

4. Financial Matters

Mr. Gerhard Messner presented an overview of the headquarters financial administration, reporting that all departments were staying within or even under their 1986 budget, particularly the Department of Studies. He referred to the request of the Executive Committee during their 1985 meeting to reduce the budget in an effort to bring it in line with the actual income, by reducing the Geneva operating budgets, the LWF Staff Welfare Plan contribution and where possible, putting a freeze on staff replacement. These actions, together with the continued generous support from member churches have made it possible to nearly cover the 1986 budget.

Regarding the 1987 budget, cuts have been effected in the Staff Welfare Plan subsidy from 8% to 6%. The Commissions have contributed to cutting costs by delaying some of the appointments thereby effecting some additional savings. The Comptroller emphasised that these were only short-term measures and that there was need to find some more permanent solutions.

The Comptroller made reference to improved performance of the computer systems and concluded that it is now possible to concentrate on the task of setting up data base programmes. It is also hoped that possibilities will be found to establish links between the Federation and computer centres of some of its main partners for exchange of information.

Good progress is being made in the Construction of the new wing at the Ecumenical Centre. It is hoped that it will be ready for occupancy by February/March 1987. The LWF will take over three of the four floors and vacate two floors of the wing it presently occupies as well as the annexe.

In course of discussion of budgets for 1986 and 1987, the suggestion was made to try to change the present division of funding into A and B-budget so that funds designated to the B-budget could also be used for the A-budget, if need be. The Comptroller acknowledged that a different approach to funding was being studied at present; such approach envisages the request for longer-term financial commitment on the part of member churches and related agencies. Staff was encouraged to seek a more satisfactory solution to the present funding problems.

The Treasurer and Comptroller were thanked for their report.

5. Report on Review of Banking and Investments in South Africa

The Comptroller reported on the results of his study regarding bank involvement in South Africa (EXHIBIT 5 of the Agenda). In

the past few years, the LWF has regularly asked the banks concerned to report on their involvement in South Africa and their attitudes towards changing their policies.

A number of banks have reported their non-involvement in South Africa and can therefore be considered clear. Chase Manhattan Bank has investments in South Africa but intends to change its policies; the LWF will continue business relations with this bank, at the same time monitoring carefully its activities in South Africa.

Non-commital statements were received from the following banks:

- National Westminster Bank
- Swiss Bank Corporation
- Citibank.

All three banks continue dealings with South Africa. In light of this the LWF has decided to terminate all business relations with them no later than 31st December 1986, by which time the orderly transfer of funds from them to alternative banks should be completed.

RECEIVED AS INFORMATION

6. Personnel Matters

6.1 Appointments and Renewals of Terms

6.1.1 Appointment of a Seven-Member Working Group for the Preparation of a Statement on Mission

As requested by the Officers during their last meeting, the Commission on Church Cooperation during their meeting in May 1986 revised the proposed membership.

The Officers

VOTED: to recommend to the Executive Committee to appoint the following persons to the Working Group for the Preparation of a Statement on Mission with the understanding that a woman from Indonesia be added to the Group:

- Dr. Henrik Smedjebacka, ELC Finland (chair)
- The Rev. Germano Burger, ECLAB, Brazil
- The Rev. Anna Beck, ELC Canada
- The Rev. Yadessa Daba, EECMY, Ethiopia
- Ms. Kerstin Gaefgen, ELC Hanover, FRG
- Mr. Joachim Schlegel, ELC Saxony, GDR

6.1.2 Appointment of One Member of the Commission on World Service

Following the appointment of Mr. Walter Schultz as Assistant Comptroller in the LWF Office of Finance, Personnel and Administration, this vacancy on the Commission on World Service needs to be filled.

The Officers

VOTED: to recommend to the Executive Committee to appoint Ms. Dora "Bea" Cook (Evangelical Lutheran Church in Canada) to the Commission on World Service.

6.1.3 Recommendation to the Executive Committee regarding the Appointment of Director of the Department of Studies

Upon the recommendation of the General Secretary, the Commission on Studies has decided to nominate the Rev. Dr. Erika Reichle (Evangelical Lutheran Church in Wuerttemberg, FRG) to replace the outgoing Studies Director, Dr. Yoshiro Ishida. The Personnel Committee would, therefore, recommend to the Executive Committee to appoint Dr. Reichle for three years beginning April 1987.

6.1.4 Secretary for Research and Social Action, Department of World Service (expiration of term: 15th August 1987)

Upon recommendation by the Commission on World Service with the concurrence of the General Secretary, the Officers

VOTED: to extend Dr. Sibusiso Bengu's term for a period of three years, i.e. until 15th August 1990.

6.1.5 CDS Secretary for Reporting and Implementation, Department of World Service (expiration of term: 31st December 1986)

Upon nomination by the Commission on World Service with the concurrence of the General Secretary, the Officers

VOTED: to extend Ms. Heidi Gieseler's term for a period of three years, i.e. until 31st December 1989.

6.1.6 CDS Secretary for Rural Development, Department of World Service (expiration of term: 31st August 1987)

Upon recommendation by the Commission on World Service with the concurrence of the General Secretary, the Officers

VOTED: to extend Mr. Pentti J. Haapiseva's term by a period of three years, i.e. until 31st August 1990.

6.1.7 CDS Africa Secretary, Department of World Service (expiration of term: 30th November 1986)

Upon the recommendation by the Commission on World Service with the concurrence of the General Secretary, the Officers

VOTED: to extend Mr. Elias Sawe's term by a period of three years, i.e. until 30th November 1989.

6.1.8 Secretary for Project and Program Evaluation, Department of World Service (expiration of term: 31st August 1987)

Upon recommendation by the Commission on World Service with the concurrence of the General Secretary, the Officers

VOTED: to extend Mr. Abraham P. Voets' term by a period of three years, i.e. until 31st August 1990.

6.1.9 CDS Latin America and Education Secretary, Department of World Service (expiration of term: 31st December 1986)

The General Secretary reported that Mr. Gustavo Rodriguez' term of service will be extended by one year, i.e. until 31st December 1987.

6.1.10 Appointment of a Secretary for Finance and Administration, Department of World Service

Upon recommendation by the Commission on World Service with the concurrence of the General Secretary, the Officers

VOTED: to appoint Mr. Harry Renno (Lutheran Church in America) to the position of Secretary for Finance and Administration for a period of three years, i.e. until 30th November 1989.

6.1.11 Secretary for Consultative Services, Department of Communication (expiration of term: 31st October 1987)

Upon recommendation by the Commission on Communication with the concurrence of the General Secretary, the Officers

VOTED: to extend Mr. Conny Sjoberg's term by a period of three years, i.e. until 31st October 1990.

6.2 Recommendation to the Executive Committee regarding the Renewal of Term of the Director of the Department of Church Cooperation

The Officers as Personnel Committee of the Executive Committee note that there is no concurrence from the General Secretary concerning renewal of the term of the Director of the Department of Church Cooperation. The Officers, having heard the report of the General Secretary giving reasons for his decision, express their agreement.

The Personnel Committee, therefore, reports to the Executive Committee that there is no nomination and that the term of the incumbents end on 30th September 1987. This has been reported by the Officers to the incumbent.

7. Job Description for an Associate Director of the Department of Church Cooperation

The Officers

VOTED: to adopt the Job Description for an Associate Director of the Department of Church Cooperation as amended (EXHIBIT 7 of the Agenda).

8. Report on the Position of Personnel Officer

The Officers received the report of the General Secretary on a plan to strengthen personnel services in the LWF. The Officers welcomed the plan which provides for a gradual strengthening of the personnel services, particularly on matters related to the development of positions, training possibilities, performance evaluation and the whole matter of human and working relationships.

In the course of discussion, it was stressed that the day-to-day technical services of personnel management such as processing work permits, insurance for staff, etc. will be handled in the same way as now in the OFPA.

The plan envisages to locate the major personnel responsiblities mentioned above in the Office of the Associate General Secretary.

The Officers authorised the General Secretary to develop the plan further and to gradually implement it. It was also decided that further development and implementation of the plan for personnel management is to be reported to the Officers annually for review.

9. Revision of Headquarters Personnel Regulations

Dr. Anza Lema reported on the revision of the Personnel Regulations, which had been worked out by a staff committee and presented to the General Secretary; the General Secretary after having made a number of amendments and discussion with the Staff Representative Council, accepted the revised Personnel Regulations with effect from 1st April 1986.

RECEIVED AS INFORMATION

10. Board of Trustees

10.1 Radio Voice of the Gospel

The Rev. Dr. Norman Hjelm presented a report on the latest developments in this issue.

10.1.1 RVOG Archives

He was pleased to inform the Officers that progress has been made with regard to the RVOG archives following recent renewed contacts with a government official. The Ethiopian Government has now proposed that the Ethiopian Evangelical Church Mekane Yesus act as official agent in the recovery of the RVOG archives. The favourable reaction on the part of the Ethiopian Government indicates that there is good hope to recuperate the entire archive material. The LWF will try to make arrangements for a person, who is familiar with the RVOG archives, to be present at the time of the handing over. It is hoped that this will be done within a reasonable period of time.

10.1.2 RVOG Compensation Claim

Although efforts in this regard continue, no real progress report can be given at this point. A number of US organisations have recently received compensation for nationalised property which seems to indicate a certain willingness on the part of the Ethiopian Government to process such claims. In this connection the US Government - whose claim was dealt with - found among the documents returned by Ethiopia some papers on the RVOG compensation claim. Staff is presently trying to investigate this matter.

It was again pointed out by the General Secretary that it is planned to send a delegation to Ethiopia in September at which time these issues and a number of other LWF concerns will be dealt with.

RECEIVED AS INFORMATION

10.2 Power of Attorney in Israel

It was reported that following the Officers' decision during their February 1986 meeting to transfer the Power of Attorney from the Rev. Kvarme to the new representative of the Norwegian Mission to Israel, the Rev. Helge Hoyland for a period of one year, i.e. from 16th February 1986 to 15th February 1987, there was a delay in the receipt of documents, which necessitate an amendment to the above time period.

Consequently, the Officers

VOTED: to amend their decision regarding the time element as reflected in the Minutes of the Officers' Meeting, February 1986, page 14, to read:

1) that the Power of Attorney be given to the representative of the Norwegian Mission to Israel, the Rev. Helge Hoyland, for a period of one year from 1st April 1986 to 31st March 1987
.....

2) .....

10.3 Appointment of Two Members to the Board of Staff Welfare Plan

The Officers

VOTED: to appoint the following persons to the Board of Staff Welfare Plan:

- Dr. Karl Dummler, ELC in Wuerttemberg, FRG
- Mr. R. Keller, Lloyds Bank, Geneva, Switzerland.

11. Date and Place of Next Meeting

The next meeting of the Officers will be held in Geneva, Switzerland, from 2nd to 4th February 1987.

El Salvador Statement for the Executive Committee

(1) The critical situation faced by churches engaged in mission in Central America today compells the Executive Committee to appeal once again to all members of the Lutheran World Federation to intercede through prayer and action on behalf of these churches and the people they seek to serve. We are particularly mindful of the courageous humanitarian work of one of our members, the Lutheran Synod of El Salvador, which has recently been subjected to public attack by false witnesses who seek to undercut its work among those who have suffered displacement by the civil strife which has troubled that country.

(2) In the face of the difficult and dangerous situation which this has created for the Lutheran Synod of El Salvador, the Executive Committee, on behalf of the member churches of the Lutheran World Federation, want to assure this church, its congregations, pastors and co-workers in the programs of social care, that they are at the heart of our prayers and our concern in these days.

(3) We want to emphasize the fact that it is the commitment of the church to provide humanitarian care to all persons in need, irrespective of political beliefs, organizational ties, creed, colour, or ethnic backround. This inevitably throws the church into a situation of ambiguity and subjects it to misunderstanding, suspicion and even hostility. The church does not invite this response by any means, but recognizes that the risk of such misunderstanding has been inherent in the proclamation of the Gospel from the day our Lord offered the gift of food and comfort and healing to all the people, regardless of their social standing, their sex, ideology, nationality or political beliefs.

(4) Whether one speaks of El Salvador, Nicaragua, or the other countries of Central America or of the entire world, the church must affirm its ministry to all people in need and protest every unwarranted interference by the state authorities in its activities of witness and service. We request that the joint humanitarian care programs carried out with the Lutheran Synod El Salvador be continued and intensified.

(5) Because of the anxiety and insecurity caused by the false accusations against the churches of El Salvador we would commend them to the members of the LWF throughout the world, that prayers be said in worship and that appeals be made through the respective governments to bring pressure to bear to ensure the safety of the churches' personnel and the integrity of their programs of humanitarian care.

(6) To all of the Lutheran Churches and to their ecumenical partners in ministry in Central Amrica, we encourage you with our promise of continued support and with the words of the Apostle, "Be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain". (ICor.15;58)

Munich, July 1986

Statement on SOUTH AFRICA/NAMIBIA

The Time Has Come

(1) With the Christian churches in all of Southern Africa we acknowledge this moment in history to be a time of special power and meaning, a time of Kairos*, when the foundations of the prevailing social order begin to tremble and the values on which it had hitherto been sustained are called in question.

(2) As with all such moments of sweeping change, this is a time in which the Word of God breaks forth in a powerful way, bringing with it judgment on the past and opportunity for renewal for the future. As with every Kairos, its deeper meaning is discerned by those who have been prepared for its coming and grasped by its power, those who are able to perceive the signs of the kingdom in and through events of everyday, whose ears are atune to the movement of the Spirit within the historical order.

(3) As Executive Committee entrusted with the task of representing the member churches of the LWF in matters of common concern entrusted to it, we have over the years been witness to the events which have led to the present convulsive moment of change in Southern Africa. In community with our partners from the region we have sought to interpret these events, not only from an historical and sociological standpoint, but primarily theologically, by setting them in bold relief against the background of the Scriptural witness and its central normative focus of Jesus the Christ. In the tension between the transient events of history and the transcendent perspective of the Gospel, we have sought to discern the meaning of this time for all of us who are part of the Body of Christ. On the basis of that discernment we seek to equip the people of our churches to make an appropriate response to the demands of God's Word at this time.

(4) We confess before God and one another the ways in which we have caused so much suffering for our sisters and brothers in Southern Africa. We remind ourselves even now of the ever-present temptation to identify our will with God's will. Nevertheless we dare to confess our belief that God is moving at this historical moment to redeem the people of South Africa and Namibia from the bondage under which they have suffered for so long. Furthermore, we believe that God is now offering us also the opportunity to be renewed through the grace of forgiveness that we might, in concert with all the churches and with people who long for justice, respond to the demands of discipleship by undertaking those actions which might be able to contribute to the liberation of the people of South Africa and Namibia.

(5) With Lutherans around the world we once again state our conviction that being a follower of the Christ is incompatible with support of the system of legalized racism known as apartheid. We call for the rejection of apartheid not only because it is an affront to the social-ethical demands of justice but because it is an af-

front to our Christians faith. It is in fact, in both theory and practice, the antithesis of faith, an heretical denial of the sovereignty of God and the Lordship of Jesus Christ.

The Present Situation

(6) The demonic character of the apartheid system has become even more starkly evident during the state of emergency imposed by the South African Government. Without regard to world opinion several thousand have been arrested, among them hundreds of leaders of the democratic movement, the trade unions, the press and the churches.

(7) Sweeping powers have been given to the police and military. Arbitrary arrests have been made. Entire congregations have been taken into police custody, church offices have been ransacked; property has been seized without fear of legal liability. At this moment 780 of the detainees are to be charged with murder, sabotage, arson and other crimes. The list becomes longer by the hour. Those detained have no access to legal counsel. Family members are given no information on the whereabouts of their relatives. Reports indicate that many of those detained have been physically abused.

(8) In Namibia the South Africa Defence Force, in the guise of "protecting the Namibian people" continues to detain and torture those who are suspected of activities critical of the occupation government. Aware of the failure of the Contact Group (Britain, Canada, France, the Federal Republic of Germany and the United States) to pursue its mandate to implement United Nations Security Council Resolution 435, which calls for U.N.-sponsored elections, the South African military has instituted a reign of terror in the northern areas. People enroute to church and school are picked up at random, beaten, tortured with electric shocks to elicit information, left naked through the cold night. Crops are burned, fences destroyed, mines laid in the roads and riverbeds. The documented evidence of daily acts of brutality to individuals, families and institutions throughout the country has become overwhelming.

(9) Fifteen years after the Namibian churches issued the open letter to the Prime Minister of South Africa on June 30, 1971, in which they spoke for the Namibian people in calling for independence from the illegal occupation of their country and an end to the violation of their human rights, the situation has only become more violent. Because nations and institutions have failed to live up to their commitments to pursue actions leading to Namibian independence, a widespread mood of resignation has replaced an earlier sense of hopefulness is among the people.

(10) The Pretoria Government has declared its unwillingness to enter into negotiations leading to a complete and final end to the apartheid system and an orderly transition of power. Instead it has called for an increase in the level of military forces against the people, leading to the awesome prospect of massive and violent confrontation. It is our contention that such a confrontation would mean the death of many people, both black and white, and would at the same time drastically reduce chances for a political solution.

(11) It is only through concerted and immediate action that a situation

of anarchy and bloodshed can be avoided. The people of the church throughout the world, sensing the demands of the present moment are called to do their part to pursue those courses of action which might yet contribute to a resolution of the present conflict.

Recommendations

(12) In agreement with the mandate of the Budapest Assembly, the LWF Executive Committee urges that the following actions be undertaken:

1. that prayers be said in the homes and in places of worship that freedom come swiftly to South Africa and Namibia, remembering especially those who have been detained as well as their families, and asking God to change the hearts of the oppressors of the people;

2. that church delegations be sent to leaders of the respective governments with the urgent request that comprehensive economic sanctions be imposed against the Republic of South Africa as part of a final effort towards peaceful change;

3. that, aware of the unfulfilled obligation of the member states of the United Nations to implement the United Nations Security Council Resolution 435, which establishes a process for the transition to independence for Namibia, the LWF member churches urge their constituencies to impress upon government representative the urgent need to resolve this issue before the opportunity to reach a peaceful solution is lost;

4. that on the occasion of the United Nations Special Session on Namibia which begins in September 1986, the Lutheran World Federation send a statement which a) reflects the history of the LWF member churches' commitment to the independence of Namibia and b) urges the member nations of the United Nations to take appropriate action for the immediate implementation of United Nations Security Council Resolution 435;

5. that the LWF General Secretary be encouraged to continue on a more permanent basis the excellent cooperative work which has recently been established with the WCC and the WARC through the creator of the South Africa Emergency Working Group at the Ecumenical Center in Geneva, requesting that special attention be given to the ways in which the findings of this cooperative unit can be communicated to the member churches.

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* There are two Greek words for time.

1. The first is Chronos, which refers to quantitative measured (chronological) time, the uninterrupted movement from past to future. The image is that of the constant ticking of a clock;

2. The second term is Kairos which refers to the periodic interruption of the Chronos by qualitative moments, such as the birth of a baby, a death of a friend or a world-shaking historical event. The image is that of the sudden noise of an alarm. At a mo-

ment of Kairos something is disclosed which was previously hidden; awareness is given which provide opportunity for change. It is a moment of truth and a challenge to act.

The term Kairos is used in the New Testament to describe the coming of the Christ (e.g. Mark 1:15). It is also used by Jesus to refer to "signs of the times" (e.g. Matt. 16:3), when the reality of the kingdom finds expressions in history.

It is this term, Kairos, which has been used by the churches of South Africa and Namibia to depict the present time in their history, a time which is both convulsive and creative, filled with possibility because of the presence of the Christ, the Word which becomes flesh. (see The Kairos Document, "Challenge to the Church")

Munich, July 1986

DECLARATIONS AND RECOMMENDATIONS OF THE LWF EXECUTIVE COMMITTEE FOR THE CONTINUATION OF THE HELSINKI PROCESS

Basic Affimations

1. Last year we commemorated the tenth anniversary of the signing of the Helsinki Final Act. In November of this year another follow-up meeting of the signatory states will be held in Vienna. Representatives of the 35 governments involved will again deliberate on the state of the implementation and the follow-up of the Helsinki process. Since the follow-up conference in Madrid in 1983 considerable effort has been made, on the basis of the document which was adopted, to continue the process, especially in light of political tensions worldwide.

   Unmistakably, progress has been made in economic and cultural cooperation, in confidence building measurers, in the implementation of human rights, in the area of human contacts, travel possibilities and exchange of information. There are, however, declarations of intent and disarmament proposals notwithstanding, unfulfilled expectations and obvious shortcomings. Nevertheless we are grateful that the governments involved have continued the dialogue and have attempted to reach a mutual understanding.

2. The experiences made in more than ten years have strengthened our conviction that the Helsinki Final Act is more than a document expressing good intentions. Rather, it has initiated a process which arouses hope for a new beginning in the relations between the states and peoples of Europe and North America. In the face of far-reaching ideological and social differences, these relations can only be established on the basis of security, cooperation and confidence. The Final Act binds together the interests of the governments and the humanitarian needs of their citizens. Its individual parts must therefore not be played off against each other. There is an indissoluble link between securing peace, building confidence and respecting human rights.

   There exist today few alternatives which are more meaningful for the avoidance of nuclear disaster, if disarmament is to succeed and if the earth is to become more humane. The confrontation between East and West endangers peace and justice the whole world over. The countries of the South also suffer from the tensions in the North. To overcome hunger, poverty and dependence, the question of a solution to the East-West conflict also needs to be addressed. Because the survival of the whole of humanity is at stake, we have become mutually dependent on one another.

3. From the very beginning the churches, within the realm of their possibilities and resources, have supported the implementation of the Helsinki Final Act. Cooperation between the Lutheran World Federation, the World Council of Churches, the Conference of European Churches and in the "Churches' Human Rights Program" has been particularly significant. As agents of reconciliation established by God in Christ, churches have been called into the service of their Lord to

transcend national, political and confessional boundaries for the sake of peace between peoples and nations. The ecumenical community of churches provides them with unique opportunities to promote mutual understanding, cooperation and human rights. The more they succeed in speaking with one voice and in acting jointly, the more credible their efforts become to contribute to a lessening of tensions and to confidence building in a world determined by ideological conflicts, enemy images and power interests.

4. For this reason we encourage the member churches to take advantage of the Vienna Review Conference to become aware once more of the opportunities and challenges provided by the Helsinki Final Act. For the sake of the survival of humankind, political confrontations, ideological barriers and the techniques of threat must be abandoned. Security today can no longer be attained against each other, but only with each other. There can be no justice without peace just as there can be no peace without justice.

5. We urge the member churches to seek to influence their governments in such a way that, in the face of the present danger resulting from political tensions and the unending arms race, the Helsinki process might be given new impulses that will further promote the implementation of the Final Act. In order for trust to develop between peoples and countries, dialogue and a renunciation of violence will have to take the place of distrust and the threat of violence in international relations. Confidence develops not least by governments which hold to that which they have promised the people in the Helsinki Final Act.

Recommendations

1. We recommend that all of the LWF member churches in the Helsinki signatory countries make contact with their respective governments for the purpose of underlining the importance of continuing the Helsinki process and documenting the ways in which the conditions of the Final Act have been actually realized in the experience of the churches.

2. We recommend the continuation of the central elements in the Churches' Human Rights Program "for the Implementation of the Helsinki Final Act". This program has given churches opportunity for a regular and valuable dialogue about human rights issues and for discussion about the implementation of human rights agreements in the different signatory states of the Helsinki final act. This dialogue needs to be continued even if the structure of the churches Human Rights Program is altered.

   The scope of this particular program should remain unchanged. The scope of the churches involvement with the Helsinki process needs however to be broadened to include all the different aspects of the process. We therefore recommend that the churches, together with ecumenical and confessional bodies develop instruments for dealing with the process in its wholeness, including security, technical exchange, human contacts and human rights.

3. We recommend that the LWF member churches take an active interest in the Third Helsinki Review Conference which begins in Vienna on November 4, 1986. Looking forward to this meeting in November this year, we want to express our appreciation of the work which churches in Austria have undertaken to secure an ecumenical presence during

the conference. We find it extremely important that the churches are present on this occasion and that they make use of the opportunities provided to participate in the process. From the side of the LWF we declare our willingness, in cooperation with other ecumenical bodies, to assist in arranging for this ecumenical presence in Vienna.

4. We recommend that on the occasion of the Third Helsinki Review Conference in Vienna, the LWF, in collaboration with its member churches in the Helsinki signatory states, and if possible in cooperation with the Conference of European Churches and the councils of churches in the USA and Canada arrange a consultation to discuss the experiences of the churches with the Helsinki process so far. This consultation should also discuss how the churches can be involved in the Vienna conference and how they can best pursue follow-up activities ecumenically.

5. We recommend that the LWF should in the future strengthen its efforts in facilitating bi- and multilateral contacts among churches and related institutions in the Helsinki signatory states. Mutual visits of delegations from the churches, exchanges of youth/students and guest lecturers as well as the establishment of partner congregations, are among the activities which should be given special attention. We support the arranging of youth conferences in cooperation with regionally-based youth organizations such as the Ecumenical Youth Council of Europe.

EXHIBIT 19.5

LWF EXECUTIVE COMMITTEE MEETING, Munich/FRG, July 1986 Original

Revised

Draft Letter to Member Churches on the Call for an Ecumenical Global Convocation on Peace

(1) In its 1985 Statement on Peace and Justice the Executive Committee of the LWF gave support to the idea of convening an ecumenical and global convocation on peace. In its meeting of February 1986 the Officers of the LWF reaffirmed the proposal and specifically requested the General Secretary to take initiatives with the Roman Catholic Church, Christian World Communions, the World Council of Churches and other international church organizations and their leaders to promote the development of such a convocation.

(2) This call reflects a growing concern expressed by churches, ecumenical organizations and individuals linking world peace with the survival of humanity. There is an urgent need for the churches to speak an authoritative word on peace on behalf of the world wide Christian community. We need an understanding of peace which is relevant to the nuclear age and reflects the conviction that national and international conflicts cannot be solved with weapons.

(3) The intention of the convocation is to develop a deeper commitment to peace in the Christian community and in the process make a coherent and significant contribution towards peace. The doctrine of "Just War" should be replaced by a doctrine of "Just Peace", which aims at declaring the production, threat and use of nuclear weapons to be a violation of the purposes of God our Creator, Giver and Redeemer of Life. This teaching would also need to clarify the intimate relationship between peace and justice and the integrity of creation stressing the responsibility of the church to be a sign of peace. It would reach beyond the sphere of the faithful to the whole of humanity.

(4) The convocation is conceived of as being an ecumenical and global event. It would be acceptable to churches east and west, north and south and would require follow-up activities by the churches rather than the forming of new organizations or institutions.

(5) The Executive Committee of the LWF appeals to all our member churches to join in supporting this call for a global convocation on peace. As a first step you are invited to declare your support for the concept and offer such ideas and constructive suggestions as can help to bring this proposal to full realization. It is also proposed that support be given to proposals to convene a regional convocation of the churches in the countries which signed the Helsinki Final Act and to similar convocations in other regions of the world on initiatives concerning peace.

(6) The member churches are urged to involve themselves at all levels in the preparation for this ecumenical global convocation on peace and to ask their parishioners to join in the process through prayer, studies on just peace and other active support.

(7) The LWF will continue to promote the vision of a world convocation on peace and assist in its implementation.

The committee sees the following issues needing to be addressed in consideration of the process leading to an ecumenical global convocation on peace.

1. What is the "modus operandi" by which all churches including specifically the Roman Catholics and other non WCC churches can prepare for such a global ecumenical convocation?

2. The term "council" as originally proposed could be an obstacle to the realization of this idea. Would such a term as "convocation" adequately express both conceptually and functionally the idea and its implementation?

3. Who takes the initiative to call the meeting? Since process is highly important what are the steps and procedures by which it will come about?

4. What will be the content of the meeting? Is there among the interested groups some consensus as to the goal and the nature of the authoritative word the churches need to speak;

5. How will the meeting be constituted? What form of representation is there to be? Who are to be represented and what limits are to be set to the numbers of representatives?